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WILLIAM CAREY OF INDIA

WILLIAM L. WOODALL

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Chapter 1

WILLIAM COWPER, the noted English poet and hymn writer once wrote: "God moves in a mysterious way His wonders to perform." Had the poet, living in the village of Olney at the time, been gifted with making prophetic statements, he might well have attributed this great phrase to a sight common in Olney in his day.

This sight was a lean, lanky cobbler's apprentice who made periodic visits to the village on his master's business. He was certainly not an impressive sight, and there was nothing about the youth that would inspire anyone to write poetry about him. But, unknown to everyone, the spirit of God was working in that lad in a most mysterious way, and the time would come when he would be called upon to change the face of the Christian world. His name was William Carey.

The name Carey was an ancient and honorable one in England. At one period, following the Norman Conquest in the year 1066, men who carried the name in various spellings characteristic of their times, held places of high honor and influence in England. They were soldiers and statesmen for the most part, and left for their descendants a good name and spiritual heritage, if not much else.

At the time of William's immediate ancestors in the early 1700's, the family was reduced to a rather mediocre estate. Grandfather Carey was the village schoolmaster in Paulers Pury in Northamptonshire. This position, such as it was, at least afforded his family a place to live, but not much else.

When Edmund Carey, William's father was seven years old, the schoolmaster died, leaving his family in very poor circumstances. Edmund was apprenticed to a local weaver and learned the trade, which he followed, off and on, until his death. It was into a humble weaver's home, then, that William Carey was born on August 17th, 1761.

Things took a turn for the better for the Careys when William was six years old. Edmund was appointed village schoolmaster, the position his father had held before him. So the Careys moved to the "other side of town." The schoolhouse stood next to the church, and part of the grounds was a somewhat extensive garden which was a never-ending source of delight to the lad.

William was not a scholarly type of boy. He was not exactly opposed to learning, but there were quite a few subjects in which he showed no interest. He did not create any special problems for his schoolmaster-father, for he was at least attentive in the things that he didn't like. But in history and mathematics he made up for any other deficiencies he may have had.

His taste in books and studies are described in his own words: "I chose to read books of science, history, and voyages more than any other. Novels and plays always disgusted me, and I avoided them as I did books of religion." Religious writings, however, did not include the historical parts of the Bible that he so immensely enjoyed. But he classified theological and philosophical treatises on religion with the plays and novels which he so violently detested.

Like most boys, he seemed to excel in activities not connected with the classroom. He loved sports, and was always the center of a group of shouting boys. Sometimes his father despaired of his ever making anything of himself other than a village roustabout. But there were times in the classroom when the elder Carey got an entirely different

view of his son's interests. Apparently, William was quite normal.

William's greatest pleasure seemed to be the garden on their grounds. His Uncle Peter was the gardener, and he took great pains with the boy to show him all that he knew about the science of gardening. Under Uncle Peter's able direction, the boy applied himself to the science of gardening and biology to the extent that the school grounds of Paulers Pury were a model for that entire district. He absorbed every bit of knowledge that he could from his uncle, and what Peter couldn't answer for him he would either look up in a reference book or dig out for himself by patient observation.

He never permitted his duties, even in later life, to interfere with his great love for growing things. Years later, in India, his knowledge of soil and plants got him his first living. Many was the time he and his party were saved from starvation or expulsion by his knowledge of horticulture.

Later it was written of him: "Wherever he lived, as a boy or man, poor or in comfort, William Carey made and perfected his garden, and always worked for others, until he created in Serampore the botanical park which, for more than half a century, was unique in Southern Asia."

In the summertime he roamed the fields and woods, and climbed the hills and trees in a constant search for every kind of living thing; bird, bug, animal, tree or flower. His younger sister Polly was his faithful servant and companion on most of these expeditions. "His room," she wrote years later, "was full of insects, stuck in every corner, that he might observe their progress. . . . He never walked out, I think, when quite a boy, without observation on the hedges as he passed, and when he took up a plant of any kind, he always observed it with care."

However, his love of nature did not make a recluse of him. Far from it. He loved people, too. All kinds of people. His friends came from every walk of life in the village, from

the bell-ringers and Psalm-singers to the crowd that loafed around the blacksmith's shop. His language at times more often lapsed into that learned at the smithy's than into the beauty of the Psalms! "My father," he said, "laid the strictest injunctions on me to avoid such company, but I always found some way to elude his care."

Living right next door to the church, there was naturally another phase of his life and education that made its mark on the boy. This was the religion of the Church of England. Parts of it he accepted without a trace of remonstrance, but other parts he actively fought until he later freed himself entirely from its hold on him.

By nature, William Carey was opposed to things of a formal character. His antagonism to certain proscribed studies, and his avid pursuance of others is a key to his nature. His love for the out-of-doors, and his desire to get at the root of things speak for the freedom with which his mind worked. His love for freedom of movement made him rebel at compulsory attendance at services.

In spite of his few antagonisms, however, to the outward signs and symbols of religion, some teachings were "driving themselves home" in him. Even under compulsion, he could not escape the fact that certain teachings and principles were being planted at the very roots of his being. He acquired a vast knowledge of the Scriptures which were to come in time to the surface, and carry him to great heights. A sense of right and wrong, and a sense of duty were so completely instilled within him that he seldom, if ever, found himself wavering on a problem, or faltering when faced by a decision.

It takes a great many different things to make up a character. Young William Carey had not the slightest idea that he was being trained for one of the most adventurous and productive lives of all time. But while he was playing, or working in the garden, or studying the things he liked,

or finding reasons for not doing the things he didn't like, a great force was working within him. The carefree schoolmaster's son of Paulers Pury little realized that he was constantly being molded into a definite shape for a great task that was to shake the world.

Chapter 2

THE VILLAGE of Paulers Pury was not in a location that had very much to offer a growing boy—be he ambitious or otherwise. A drab, unimaginative village, buried deep in the heart of Middle England, it boasted one "celebrity." Two hundred years before, one Edward Bernard, D.D., made a name for himself at Oxford as Salivian Professor of Astronomy. But that was, as we said, two hundred years before Carey's time, and Dr. Bernard was a Scotchman. Carey had little in common with him.

The best William Carey could hope for, then, was the life of a five-shilling-a-week laborer in the neighboring fields. But even this avenue was closed to him because of a mysterious skin ailment which seized him whenever his skin was exposed to the sun. The pain to his hands and face was almost unendurable. His father, therefore, sought some kind of indoor employment for him. In time, however, the disease corrected itself and even in hottest India, the trouble did not recur.

About nine miles from Paulers Pury was the town of Hackleton. Here, Edmund Carey found a cobbler, a Mr. Clarke Nichols, who was looking for an apprentice. Whether or not William was pleased over the prospect of bending over a cobbler's bench twelve to sixteen hours a day for the rest of his life, it was never recorded by anything that he ever said or wrote later. He did say, however, in later years, "I was accounted a good workman." Another time he said

of himself, "I can plod. I can persevere in any definite pursuit. To this I owe everything."

His association with Mr. Nichols lasted only two years. The master shoemaker died, and Carey paid off his apprenticeship to Mrs. Nichols, and entered the shop of another shoemaker, Mr. Thomas Old, also of Hackleton. Mr. Old took him into his shop as a "journeyman" which would indicate that he knew the trade by this time.

His association with Mr. Old was the first great turning point in his life. Mr. Old seemed quite impressed with the sixteen-year-old William Carey and their relationship seems to have been a happy and profitable one for both of them. Years later he wrote, "Mr. Old is keeping a pair of shoes, which I had made in his shop, as a model of good workmanship."

Thomas Old was more than a shoemaker, and it was his outside interests that did more to influence the future of his assistant than anything that went on before. In his meagre library, Mr. Old had a commentary on the New Testament. Interspersed among the footnotes and explanations of the texts were numerous Greek words and phrases. William was intrigued by foreign languages, and the strange Greek characters held a great fascination for him. Mr. Old was more of a shoemaker than he was a scholar, in spite of his library, and he was not much help to young Carey in explaining the meanings of the Greek words to him.

This did not daunt the younger shoemaker at all. He carefully copied the words as he came to them, and on his numerous trips back to Paulers Pury he took his findings to a weaver who knew the classics, and the weaver would explain them to him. When Carey was twelve years old, he had completely memorized a Latin grammar so he at least knew one classic language already.

With the aid of the weaver at Paulers Pury, William learned the fundamentals of the Greek language, and soon

had it mastered. This led to further reading in the Scriptures, and soon he was doing the same with the Hebrew language. He sought the aid of the local ministers who, pleased at the sight of anyone who was interested in the deeper things of religion, patiently taught him Hebrew. In the meantime he learned French by himself and his knowledge of languages was rapidly growing. The Dutch language was learned the same way. He found a book written in that strange tongue and dug it out for himself.

A few years later, a minister handed him a book of Dutch sermons as a joke, and told him he could have the book if he could read it. In just a few days, he returned the book to its owner with one of the sermons written out in English, and the book thus became his own. This was accomplished much to the surprise of the minister who thought he was playing a joke on the young shoemaker.

Life in Mr. Old's cobbler's shop was not all shoemaking and learning foreign languages for young Carey. Mr. Old had another journeyman working for him. His name was John Warr. Now, John Warr was a "dissenter." That is the name given to one who did not follow the religious beliefs and practices of the Established Church of England. Carey was still a member of the Church of England, and even though he was bored almost to death with its formalism, he felt a certain pride, and derived a certain amount of satisfaction in being a member of the Church.

The young journeyman and Mr. Old entered into some heated arguments over religion. Carey's schooling and learning stood him in good stead in these arguments, and this, in addition to the feeling that he had the power of the Established Church on his side, usually helped him to come out triumphant over his opponents. But, after having admittedly "won" these arguments, Carey was not entirely satisfied with his success. He felt very much like the debater who takes a side of the argument with which he is not in

complete sympathy, but who wins the decision by skill of his argument. Each time he came out of these arguments feeling that he had really been beaten. He was not completely satisfied with the teachings of his Church.

Something was strongly at work in the mind of Carey that he could not quite understand. The religion which he had grown up in was not giving him the peace of mind and soul that he so ardently sought. The beliefs of the "dissenters" fascinated him more than he would dare admit, even to himself. Each of these encounters with his associates left him with a feeling of emptiness. Something was lacking in his life, and he could not lay his finger on it. This condition produced the strange effect on him of making him turn more strongly to that which was the cause of his trouble.

The idea of becoming a "dissenter," and of giving up the protection of the Established Church, filled him with a kind of horror. His reaction was to become more firmly entrenched in his own religion than ever before. He thought that by completely losing himself in "the letter of the law," and by pursuing his belief to the exclusion of all else he might find some peace. He became like the Pharisees of New Testament times—"not doubting but this would produce ease of mind and make me acceptable to God."

About this time an incident occurred in his business dealings which haunted him for the rest of his life. The very fact that he allowed such a thing to happen to him, however, showed him something of the shallowness of his beliefs, and the inadequacy of his practice of religion to see him through some of the problems which face men in their daily lives.

It was the practice in that part of the country to send out apprentices and journeymen to collect Christmas boxes, or donations, from the tradesmen with whom the master had dealings. Carey was sent on one of these missions. At the shop of an ironmonger, he was given the choice of a

shilling or a sixpence for himself. The shilling supposedly being worth twice as much as the sixpence, he naturally took the larger piece. After he had completed his rounds, he had some time to spare so he went shopping for some articles for himself.

His purchase amounted to all that he had collected for himself, including the shilling that the ironmonger had given him. When he went to pay for his articles, he discovered that the shilling was brass. Not to be outdone, he substituted one of the shillings due Mr. Old for the brass one and put the worthless shilling in his master's pile. Knowing he was in the wrong, he determined, upon reaching Mr. Old's, that he would only argue all the more deliberately that the brass coin belonged to the master. He prayed to God to see him through this trial.

His prayers, however, were unanswered when he handed Mr. Old the brass shilling. The master sent Warr to investigate and word came back that the brass shilling was Carey's. "I was therefore exposed to shame," he wrote years later, "which preyed upon my mind for a considerable time. . . . I was quite ashamed to go out, and never, till I was assured that my conduct was not spread over the town, did I attend a place of worship."

Chapter 3

THE INCIDENT of the brass shilling, plus the heated and soul-searching discussions with Mr. Old and John Warr, did much to help crystallize Carey's thinking. Nevertheless, he was still a very confused young man. In his search for a true attitude toward religion and for some sort of system of beliefs to which he could hold, he relentlessly attended church services three times each Sunday, and also the mid-week prayer-meeting.

It was in February, 1799, in the town of Olney, that he heard a sermon which caused him to make the final break with the Church of England. Mr. Charter of Olney preached a sermon from the text, Hebrews XIII:13. "Let us go forth therefore unto him without the camp, bearing his reproach." It was one of those laborious exhortations, so characteristic of the times, filled with scriptural and theological references on the necessity of a personal savior. Carey was shaken to the very roots of his being.

To Carey, the "camp" mentioned in the Scriptures could mean only one thing—the Established Church of England. Admitting that his reasoning was crude, it nevertheless struck him as being something of a revelation from God, summoning him to break with the Church of his birth. He resolved then and there to "bear the reproach" with the "dissenters," and with them he cast his lot.

It is difficult in our days of comparative indifference to the minute technicalities of religion, to understand just how much of an emotional struggle these things caused to

the people of Carey's acquaintance. It is even more difficult to comprehend the upheaval that it caused in the mind of this poor, unknown shoemaker. We who accept the fact of a highly trained and specialized clergy can not help but wonder at that unseen power which drove the young cobbler of Hackleton to preaching at the age of nineteen.

Having broken with the Established Church, which was hardly aware of his existence, and not yet belonging to another religious body, Carey began to preach. Furthermore, he preached acceptably. Six times each Sunday found this strange youth trudging the twelve miles to conduct services there. For three and a half years, he continued in this particular field. All the while he admits he was "in a state of uncertainty and anxiety about Gospel doctrines."

The reaction to his decision to preach was shown by mingled feelings. His family was mildly horrified at the thought. A neighbor expressed the opinion to Carey's sister, "Never did I see a youth with so much promise, if he had not turned cushion-thumper." "Cushion-thumping was the term used for the preaching which was accompanied by much shouting and arm-waving, and with vehement fist-pounding to drive home a point!

His fame spread, however, and it was not long before he was invited to conduct a meeting in Paulers Pury. None of his family dared to go to hear him. They could not face the possible embarrassment of seeing William making a monkey of himself. However, great was their surprise when a woman neighbor came to their home the next day with glowing reports of the previous evening's meeting. She congratulated the Careys on having such a son.

Following his first service at Paulers Pury, William's appearance there became a monthly affair. Gradually his family became interested in his work, and parts of the family became regular attendants at the meeting. One evening, his father slipped into the meeting unnoticed, and even

though he would utter no word of praise, it was plainly evident that he was very favorably impressed.

The opinion was growing that, "if spared", William would become a great preacher. His sister expressed the opinion that "his zeal exceeded the bounds of prudence" and that, "like Gideon, he seemed for throwing down all the altars of Baal in one night." If Abraham Lincoln liked a preacher who looked as if he were fighting a hive of bees, he would have liked William Carey.

On June 10, 1781, he married Dorothy Plackett, Mrs. Old's sister. His wife was five years older than he, and apparently not in complete sympathy with his religious activities. Carey was not yet twenty, and why he took upon himself the added burden of a wife who showed little or no interest in any work aside from shoemaking, has always been an unanswered question concerning his life. She was ever after to be a burden to him, and it was entirely against her will that she finally, after strenuous opposition, followed him to India. Her marriage to Carey was something of a minor tragedy, for she undoubtedly would have been happy as a simple cobbler's wife.

Shortly after their marriage, Mr. Old died, and Carey took over his business. Then followed long months of extreme poverty. Their first child died, and Carey himself became seriously ill. His mother came from Paulers Pury to nurse him. The poverty and want in which they lived greatly shocked her. When he recovered from his illness, they moved to Piddington. Their home was near a marsh there, and once again Carey took ill, suffering from the ague for a year and a half.

When he had strength enough to move about, he worked at his trade and painfully dragged himself from place to place trying to dispose of his shoes. When he was too weak to work, he pursued his studies, and preached when he was able. Fortunately for himself, at least he was

so engrossed in his work that he had little time to think of his own physical needs. His older brother came to their rescue by generously giving them his life's savings. Friends in Paulers Pury also collected a small sum for him, and these gifts gave them temporary relief from their dire want.

But Carey was still not a member of a recognized church. His work as a preacher was conducted on a purely voluntary basis. He did, however, keep in close touch with the Baptist Association, but there were no stronger ties than a mere acquaintanceship on the part of the Association of what he was doing. It was finally on October 5th, 1783, that he was baptized in the River Nen by a Mr. Ryland. The baptism followed an unconsciously prophetic sermon by Mr. Ryland from the text, "Many that are first shall be last, and the last first." Little did he realize that the poor cobbler who was receiving baptism at his hands would one time be foremost of a group of whom Mr. Ryland was a part.

Carey was not an ordained minister until June 16, 1786. The case of Brother Carey was considered, and an unanimous satisfaction with his ministerial abilities being expressed, a vote was passed to call him to the ministry at a proper time."

Apparently that "proper time" was two months later. On August 10, "our Brother William Carey was called to work for the ministry, and sent out by the Church to preach the Gospel, wherever God in His Providence might call him."

Having been properly ordained, Carey was called to Moulton at a salary of about $75.00 a year. His salary was to be supplemented by conducting a day school in his home. This looked like a small fortune to Carey, and he moved with his family to his new charge. The village records at Moulton, however, make it clear that in case they should

become paupers, they would automatically become citizens of Paulers Pury.

His ministry in Moulton was highly successful. It was not long before the church building had to be enlarged. His day school did not seem to enjoy the success of his ministry, but it at least afforded him a living which the church apparently did not. "When I kept school," he said, "the boys kept me."

The living afforded by the church and the school was a bare one, though, and soon he was back at his old trade, making shoes. Once he was accosted by a friend for wasting his time preaching when it interfered with his business. "Neglecting my business?" cried Carey, "My business, sir, is to extend the kingdom of Christ. I only make and mend shoes to help pay my expenses."

Happily, though, one man thought that the preacher was neglecting his business by making shoes. He was a Mr. Thomas Gotch, a contractor for army shoes. Very much interested in Carey's work as a minister, he asked Carey how much he made a week on shoes.

"About nine or ten shillings, sir," Carey replied.

"Well, then," answered Mr. Gotch. "You've spoiled enough of my leather. Get on with your studies, and I'll pay you ten shillings a week out of my own purse."

So Carey, relieved of the extra burden of shoemaking, applied himself with new vigor to his Latin, Hebrew and Greek. He had more time to spend on his sermons, which were prepared with great thoroughness. He read the selected passages in Latin, Greek and Hebrew in order to gain every possible grain of truth from the words that were written.

It was through the generosity of Mr. Thomas Gotch, then, that the world lost a shoemaker, but gained a great preacher. Shoemaking and preaching seemed ever to go hand in hand in Carey's life. But Carey was more than a shoe-

maker and more than a preacher. He was a shoemaker with a vision. His mind was ever upon some distant point far beyond the bounds of his cobbler's shop. No wonder, then, that even today in Regent Park College, London, hangs the sign that he painted and placed over the door of the shop which he took over at Mr. Old's death. In crude hand-lettering it reads: SECOND HAND SHOES BOUGHT AND SOLD.

Chapter 4

"I REMEMBER," wrote Andrew Fuller, Baptist minister from neighboring Kettering, "on going into the room where he employed himself at his business, I saw hanging up against the wall a very large map, consisting of several sheets of paper pasted together by himself, on which he had drawn with a pen a place for every nation in the known world, and entered into it whatever he met with in reading, relative to its population, religion, etc."

This statement, by one of Carey's associates, is a key to the cobbler-preacher's religious thinking. Bounded on all sides by poverty, ill health, long hours of physical labor and the religious prejudice that taught that Christianity was primarily for the Christians, Carey's mind and heart went out to lands far beyond the bounds of England. With all the good work that he was doing, and the praise he was gaining as a preacher, the knowledge that there were heathen lands beyond the horizon, that knew not the Gospel, haunted his every waking hour.

He did not keep these views to himself, or confine his activities to the creation of the crude map. Time and again he would bring up the subject at various ministers' gatherings and meetings. But he received little or no encouragement. Some of the aged and respectable ministers present would scoff at the idea as being wild and impractical. But this did not stop William Carey. When he saw that he could get nowhere by talking to his associates as a group, he would converse with them singly.

More and more this singleness of purpose—to convert the heathen lands—gripped Carey's thinking. It became a vital part of his ministry. At that time there was no missionary zeal or fire to stir the imaginations of the English people. Since the Reformation, the Protestant Church had done practically nothing of any consequence in missionary work. This indifference to the needs of others, and this concentration upon themselves, was taking a marked toll of constructive activity from the effectiveness of the churches.

The Church was becoming ingrown, and interested mainly in keeping its own members in line, and gaining a few converts from the vast fringe that surrounded it. Whether or not Carey saw this trend, with its effect upon English Christianity, he at least saw the vast need for sharing the Gospel message with other human beings in foreign lands. He met organized resistance at every turn. The command, "Go ye into all the world and preach the Gospel to every creature," was considered to be fulfilled by the apostles. Nothing more, he was told, could be done.

At Northhampton, a ministers' meeting was held in 1786. Mr. Ryland, the chairman of the group, suggested that some of the younger ministers propose a topic for discussion. Once again Carey seized the opportunity. He rose and stated the proposition that "whether or not the command given to the Apostles, to teach all nations, was obligatory on all succeeding ministers to the end of the world, there is, nevertheless, an accompanying promise which is of equal extent." The "accompanying promise" was that all who believed and were baptized should be saved, and those that believed not shall be condemned.

His proposal, and the way it was stated, electrified the group. His statement was followed by a silence, and the chairman arose. White-faced and with hands trembling, he looked Carey straight in the eye, and shouted at him,

"Young man, sit down! You are a miserable enthusiast for asking such a question. Certainly nothing can be done before another Pentecost." The meeting ended then and there.

When William Carey did "sit down", it was not to wait for another Pentecost. He sat down at his desk and began to write. What he wrote is still today considered the greatest missionary treatise in the English language. It bears an unfortunately prosaic and lengthy title, but the reading that followed is a literary and historic masterpiece. It was headed: *An Enquiry into the Obligations of Christians to use Means for the Conversion of the Heathens, in which the Religious State of the Different Nations of the World, the success of the Former Undertakings, and the Practicability of Further Undertakings, as considered by WILLIAM CAREY.*

Carey's insight into the problems of undertaking such a mission was amazing. His pamphlet set forth in great detail the distances between England and the needy fields, and the populations of the various nations under consideration. He did not minimize the difficulties to be met in reaching these lands, and the dangers to be encountered by the missionaries and their familes. He stressed the necessity of recognizing "their uncivilized and barbarous way of living", and "the danger of being killed by them."

He itemized the things that would be necessary to set up such a mission for the maintaining of the missionaries, even to cattle and seed and household utensils that would probably be unavailable in those parts of the world. The home Church was also to have an active part in the undertaking by fervent prayer for their success and an average subscription of a penny a week for their support.

The treatise was written at his new parish, Harvey Lane, in Leicester. It was from Harvey Lane Parish that he set forth for India in 1793. In the meantime, life and

more work went on at Harvey Lane. Once again, to make ends meet, he had to open a school. The school itself kept him very busy; he conducted classes from nine in the morning until four in the afternoon in the wintertime, and from nine to five in the summer.

In a letter to his father, he wrote of how he divided his "leisure time" after school hours. On Mondays he studied "the learned languages"; Tuesdays, "the study of science, history and composition"; Wednesdays, "I preach a lecture, and have been for more than twelve months on the Book of Revelation"; Thursdays were spent visiting; Fridays and Saturdays were spent in sermon preparation, and he preached three times on Sundays. "Add to this," he continues, "occasional journeys, ministers' meetings, and so forth, and you will rather wonder that I have *any* time than that I have so little."

The pamphlet was beginning to "take hold" on the minds of the ministers. Fuller and Sutcliff were deeply moved by the spirit of the thing, but admitted that there was little else they could do to move things along. On May 31, 1792, at Nottingham it was Carey's turn to preach at a gathering of ministers. Preaching from Isaiah 54:2, 3, which speaks of enlarging more territory, Carey laid down two principles:

"Expect great things from God
Attempt great things for God"

which became the watchword of modern missions.

It was a stirring sermon, but the old opposition to the idea was still there. After he finished he rushed to Fuller and seized him by the arm and cried, "And are you, after all, going again to do nothing?" The result was that a resolution was passed "That a plan to be prepared against the next ministers' meeting at Kettering for forming a Baptist Society for propagating the Gospel among the heathen." After that, the movement began to roll.

At their next meeting, held at Kettering on October 2nd, 1792, action was finally taken. There were thirteen ministers present, and the Society was constituted. Fuller was appointed secretary, and those present subscribed the amount of 13 pounds, 2 shillings, 6 pence. William Carey offered himself as the first missionary. At last, his all-consuming idea to carry the word of God to the heathens was about to bear fruit.

Chapter 5

INSPIRED BY READING of the voyages of Captain James Cook, and depressed by the growing slave traffic, William Carey's mind was set on establishing his mission work in one of two areas—the South Sea islands with Tahiti as the starting point, or the West Coast of Africa. By some act of Providence, which ever seemed to first interfere with Carey's plans and then guide him to greater fields, India was agreed upon by the Society as the place where they would most like to begin their work. It turned out to be a wise choice.

It is quite possible, too, that a lot of weight was thrown in favor of India by the presence of a Dr. John Thomas, medical missionary and ordained minister, who had just returned from the vast sub-continent after six years of varied experiences there. Dr. Thomas was an eccentric, and his association with Carey was to be one of mingled blessings and anxieties. What the Society did not seem to consider was the fact that Dr. Thomas had been driven out of India as an undesirable character. His outstanding fault was his inability to pay his debts. He liked to live on the grand scale which was usually beyond his means and would contract loans at exorbitant rates of interest in order to maintain himself on that scale.

This was the man with whom Carey was to be saddled for the first few years of his work in India. It is doubtful if any undertaking as large as the one Carey was venturing upon was ever begun with less promise of success. Disappointments and near-catastrophes met him at

every turn. It was only Carey's great spirit, supported by his absolute assurance that he was doing the will of God, that spurred him on. He met each rebuff with the patience and understanding of a saint. A lesser man would have returned to his cobbler's bench.

First of all, his wife was completely out of sympathy with the expedition. Intimating that soon another child, their fourth, was to be born, she refused to accompany him. Under the circumstances, she could hardly be blamed. The resolution with which Carey was undertaking the mission is expressed in a tender but determined letter to her on the eve of their proposed departure. "If I had all the world," he wrote, "I would freely give it all to have you and my dear children with me, but the sense of duty is so strong as to overpower all other considerations; I could not turn back without guilt on my soul . . . Tell my dear children I love them dearly, and pray for them constantly . . . Felix sends his love . . . Be assured I love you most affectionately. Let me know my dear little child's name.—I am, forever, your faithful and affectionate husband,

William Carey

Felix, mentioned in the letter, was their oldest son who was to accompany his father. Carey adds that the sea air was doing wonders for his health, and was giving them the appetite of hunters.

Carey had taken farewell of his congregation in Leicester on March 17, 1793. His congregation took his going with mingled regret and wonder. They regretted losing him, but wondered at his sanity in undertaking such a task. Under him the church had grown to more than double its size. It had been necessary to extend the building; a large part of the costs he paid out of his own meagre earnings, since outside help was refused them.

Shortly after Carey wrote that letter of farewell

to his wife, the whole situation began to change so rapidly that even his keen mind was taxed in keeping up with it. It was required that passengers to India procure a license from the East India Company. In spite of the Company's opposition to Carey's proposed work they were willing to grant him a license if he were traveling alone, but not if he was to be accompanied by Dr. Thomas. This did not bother Dr. Thomas in the least. He had sailed twice before to India on this same Indiaman "The Oxford," and so he succeeded in persuading the captain to take them without a license.

A strong penalty for entering India without a license was written into law ten years before, but the captain's leniency with his unlicensed passengers is a tribute to the persuasive eloquence of Thomas. It was agreed that they should make the voyage, and attempt the landing without the necessary license. But Mr. Thomas had been in England long enough to acquire a few debts there, too, and soon his creditors began to close in on him and tracked him to "The Oxford." In a letter he stated: "They began to hunt, and I flee as a partridge." These irate creditors threatened to expose the captain if he sailed with unlicensed passengers and so they were put off the ship.

Carey's despair about this time was almost complete. Little, however, did he realize that the Hand of God was about to perform another miracle. Thomas immediately rushed to London and there learned that hourly a Danish merchantman, "The Kron Princessa Maria" was expected off Dover. She was bound for Serampore, India. He arranged the passage money, rushed up to Piddington, and reasoned with Mrs. Carey until she consented to make the voyage, provided her sister should go with her. Within twenty-four hours, the indomitable Thomas had them on the road to Dover, while he hurried to Portsmouth.

It takes little imagination to picture the expression of relief on the face of the Father of Modern Missions as

this motley party was stowed safely aboard the ship. What a beginning for one who still had hopes of changing India! Nothing but the power of God could make anything out of this group consisting of two unsympathetic women, four bewildered children, an unpredictable eccentric, and a dreamer who was going to change a land he had never seen.

But much can be accomplished by a dream. They boarded the Danish vessel at sunrise on June 13, 1793. Carey's father, then fifty-eight years of age, did not give up until the very last, hoping that William would abandon his mission. "Is William mad?" he had asked when he learned that William had offered himself as a missionary. But William wrote him that his mind was made up and that he could see no other way of life. In closing a letter to his father stating his reasons for going to India he wrote: "I have set my hand to the plough," indicating that he would not turn back.

Carey's father was not alone in his opposition to the missionary enterprise. The East India Company, under whose jurisdiction Carey was to live and work for the rest of his life, and whose territory he was entering without a license adopted the following resolution: "The sending out of missionaries to our Eastern possessions is the maddest, most extravagant, most costly, most indefensible project which has ever been suggested by a moon-struck fanatic. Such a scheme is pernicious, imprudent, useless, harmful, dangerous, profitless, fantastic. It strikes against all reason and sound policy; it brings the peace and safety of our possessions into peril." Carey could hardly expect to be received with open arms!

The passage money to India for a party that size came to 600 pounds. This constituted quite an outlay for an organization which had begun with about $75.00. But once again, Mr. Thomas came to the rescue. By getting the captain of the vessel to sign the women on as stewardesses this

amount was cut to 300 pounds. This did not please the ladies too much, even though no duties were required of them.

Carey did not pass the time in idleness, you can be sure. For "light reading," he carried a copy of Cowper's poems. He worked on the Bengali language which would be the language used where they were going in India. Nothing has been recorded of his learning Danish from the ship's crew, but he thus added another language to his ever-growing list. He fretted at not being able to preach, and with that spiritual outlet being denied him, he felt he was losing much of his own spiritual insight. He kept a complete journal of the trip as he did in everything he undertook.

The voyage itself lasted almost five months, one of which was spent within 100 miles of Bengal, which they could not approach because of adverse currents. Carey also accepted these as symbolic of the opposition which he felt he was to meet, and which he would overcome with God's help. The greatest physical change which came to the missionary *en voyage* was the discarding of his wig which he had worn since the loss of his hair following his siege with the fever at Piddington early in his ministry. Mr. Ryland once described it as "an odious stuff wig, made by good Mr. Wilson of Olney, an excellent Christian but one of the ugliest wigmakers that ever was born!" Carey tossed it to the waves.

As their ship entered the Bay of Bengal, they passed a ship bearing Lord Cornwallis, the last Governor-General of India, who had been succeeded by Sir John Shore. Cornwallis, who had surrendered to George Washington at Yorktown on October 19th, 1781, was returning home after seven years as Governor-General. That was in the year 1793. On November 7th, Carey and Thomas went ashore at Balasore, here Mr. Thomas preached for three hours to a group that gathered around them. Thus began Carey's work as a missionary in India.

Chapter 6

IT WOULD BE UNFAIR to say that William Carey was the first man to bring the religion of Christ to India. Some attempts had been made in the past to bring a semblance of religious instruction into the vast sub-continent. But, whatever may have been the efforts of his predecessors, there was little or no evidence left of their work when Carey and his party landed at Calcutta on the first of November in 1793.

In the early days of the East India Company, the Directorate provided chaplains and schoolmasters whose efforts were expended mainly among the garrisons and other Europeans. Much work was done among the Portuguese immigrants who were ever a fertile field for any reforming influence. Many of these people were not adherents to any faith and even the Christians among them were the lowest type of Roman Catholics. Their Catholicism was of such a low degree that even several priests were "converted among the other heathen."

The most lasting impression any forerunner to Carey had ever made was accomplished by a Dane by the name of Schwartz, who had been given free passage on company ships. Schwartz set up a mission in Madras which was named the parish of St. Marys. A church was built there for him, and he seemed to have enjoyed a rather fruitful mission there. Carey had some contact with the Dane through correspondence, but it does not appear that they ever got together for any sort of unified effort.

The religion of India as Carey found it, represented a maze of conflicting religious beliefs, superstitions, and idolatries. Carey estimated thaat there were no less than 330,000,000 gods worshipped in India. These gods were represented in many forms, from snakes and dead monkeys to logs and elaborate idols. The idols themselves were conducive to sinful living. But with all of this idolatry and superstition, there was one fundamental principal which ever stood out and which lies at the root of every kind of religion. This was the awareness, and the fear, of the consequences of sin.

The people lived in constant fear of offending the gods. Ignorant as they were, fear of wrong-doing was rampant in their beings. From this grew the idea of holy men who tried to gain merit through pilgrimages and self-inflicted privations and torture and the magical powers found in the waters of the Ganges River. The sacred river was their savior.

Carey was also depressed by the low estate in which women were held. Marriages were arranged for girls in early childhood without their knowledge or consent, and in the event of the proposed husband's death before the marriage could be completed, the girl automatically became a "widow". Under the law, she was forbidden ever to remarry, even though she was never actually married in the first place. It was also estimated that about fourteen hundred widows were either burned alive or buried alive with their husbands each year.

When Carey arrived in India in 1793, it was not only the natives whose religion was at a very low ebb. It has been said that in that year, the policy of the East India Company was never less British or less Christian. It was the time of the amassing of great fortunes. Although this was characteristic of such a time, it could not be clearly seen why this situation should go on indefinitely. To be a direc-

tor in the Company was the high ambition of all who thought there was the slightest possibility of their attaining it.

The heads of the Company lived like oriental potentates. They lived in greed and moral degradation. Money and power were their gods. Nothing else mattered. Like in Old Testament times, the men followed the idolatries of their natives' wives. The Board of Directors had been filled with so-called old Indians, who had become completely orientalized and wanted nothing to interfere with their way of life. Sons succeeded their fathers to membership on the board and exceeded their fathers' vices.

These conditions were evident to others besides Carey, however. In 1793, he had been nothing more than a village cobbler, unrecognized and unknown in that vast land. His influence was something less than nothing as he quietly entered that vast land. But back home, there were others who were not village cobblers and blacksmiths who were deeply concerned over the state of affairs in the East India Company. One of these was the great reformer, Wilberforce. When the Company's charter came up for renewal in 1793, it was Wilberforce who stood up in Parliament and tried to put through a clause to be added to the charter that would provide for the religious and moral improvement of the natives. The tone of the times was still against this. The reaction to his proposal was both anti-missionary and anti-relgious.

As in so many instances, an ordinary man would have been defeated. But Carey was no ordinary man. However, what makes Carey's life such an interesting study, is the fact that he never seemed to realize that he was doing anything out of the ordinary. Here he was, a lone, little man, without money, political power, or influence, starting off on a career in a foreign land with only love for a weapon,

and a desire to bring the light of God into the darkness as his strategy.

Here was a little man who sailed unnoticed into the Bay of Bengal while the great Lord Cornwallis was sailing out of that same bay. Cornwallis, whose defeat at Yorktown, Virginia, by General George Washington, resulted in the loss of the American colonies to England, had been rewarded by his government—even in defeat. The unknown William Carey was, unwittingly, to take his place in history with Clive and Hastings and Wellesley. Carey's entrance into India has been compared to Paul's coming to Rome. Spiritual men were destined to succeed where power was gradually wearing itself out.

Chapter 7

CAREY WAS thirty-two years old when he entered Bengal. In his masterful *Enquiry,* written while still a missionary aspirant in England, he laid down two principals governing the lives of missionaries to which he was ever to adhere and from which he would never deviate. These principals were: (1) a missionary be a companion and an equal to the people to whom he is sent and with whom he is to live and work; (2) a missionary must as soon as possible become self-supporting. Paul, the tent-maker-missionary, was his great example.

Not long after they had landed at Calcutta Ram Bosu, a native enquirer, and former associate of Mr. Thomas, attached himself to the party, and proved to be one of the few good influences the eccentric surgeon had upon Carey's life and work. Ram Bosu's advice and guidance helped Carey over a good many hurdles during those early dark days in India. When things seemed the most hopeless, Ram Bosu would come up with some plan that opened entirely new vistas to William Carey.

In keeping with his principle of self-support, Carey brought to India trade goods valued at £150. With these goods, he had hoped to trade in part and work with another part and thus maintain himself and his party. Foolishly, these were turned over to Mr. Thomas, and he immediately squandered them, leaving Carey destitute. At the advice of some of his former friends, Mr. Thomas resumed the practice of

surgery at Calcutta, setting himself up in a very impressive establishment with twelve servants.

Concerning Mr. Thomas, Carey wrote a letter to Sutcliff of Olney in which appeared one of the rare instances when Carey could be found complaining. "Mr. Thomas," he wrote, "is a very good man, but only fit to live at sea, where his daily business is before him, and daily provision made for him. I fear that his present undertaking will be hurtful rather than useful to him, as the fickleness of his mind makes him very unfit for such an undertaking. I love him, and we live in greatest harmony, but I confess that Ram Bosu is much more a man after my heart. He is a faithful counsellor, and a discerning man."

With his immediate means of support thus squandered, Carey determined that Calcutta was too expensive a place for them to live. They found a place at Bandel, a Portuguese colony thirty miles up the Hoogli River. Even Carey's knowledge of horticulture was not sufficient to overcome conditions here, so he returned to Calcutta. They found temporary shelter through the good offices of one Nela Dutt, a money-lender. Just why Dutt showed mercy to this destitute group is not recorded, but years later, we learn that Nela Dutt fell on evil days, and it was William Carey who came to his rescue.

While they were residing at Calcutta for the second time and wondering where to turn next Ram Bosu learned of a vacancy at the botanical gardens. Carey hastened to see about it, only to find that just hours before, the position had been filled. The days were growing darker. Mr. Thomas was by this time hopelessly in debt and borrowing money at exorbitant rates of interest. Mrs. Carey and her sister were growing openly antagonistic to the whole project. "My wife and sister, too," he wrote on January 13, "who do not see the importance of the Mission as I do, are continually exclaiming against me."

Once again it was Ram Bosu whose remarkable gift for observation came to the rescue of the hapless group. He learned that land was available for settlement at Dehatta in the Sundarbans, a wild, swampy, tiger-infested jungle in the region of the Ganges delta. There they could have as much land as they pleased for the asking, provided, of course, that they settled upon it.

Carey called upon Mr. Thomas to see what surprising thing he could suggest to help them launch out on this newest project. Never to be outdone, Mr. Thomas contracted a loan of £12 with which Carey hired a boat to take him to Dehatta. Loading all their earthly possessions in this hired boat, Carey, Mrs. Carey, her sister, four children and Ram Bosu headed down the Ganges, on what the patient man of God hoped would be the turning point in their common fortunes.

It is not to be concluded from all Carey's wanderings in his endeavor to find a place to settle down, that he was wasting his time or that of the Society back home. Wherever he stopped, he gathered a group of people around him. He would talk to them, either through an interpreter or by means of his still-hesitant Bengalese. In spite of his differences with Mr. Thomas, they still worked together so long as they remained within visiting distance of each other. Together they worked on a translation of Genesis, and by the time that the Careys embarked for Dehatta, they had completed the first chapter.

At Bandel, where he went after he saw that Calcutta was too expensive a place to live, he would trudge ten to fifteen miles a day through the blistering sun to find people with whom to talk about the salvation of the one true God. Upon his return to Calcutta, even in the face of his grave disappointments there, he would find the strength and courage to travel for miles to speak to people, and to dispute with

the Brahmans, who seemed ever ready to learn something new, even if they disagreed with it.

The trip down the Ganges took a little over four days. It was on the fourth day that their food supply became exhausted, and once again things looked dark for them. But on the following day Ram Bosu sighted a house which he told them belonged to an Englishman. They climbed out of the boat, and Carey approached the house, not knowing just what kind of welcome he would receive from one of his own countrymen.

The place was owned by a Mr. Charles Short who, with a grand flourish of Anglo-Indian hospitality, invited them all in to be his guests. Mr. Short was in charge of the Company's salt manufacture there. His religion was that of a deist, who holds a rather dim view of God's care for the world after He once created it. This view was, of course, the exact opposite of Carey's, which was steeped in the love of God for his creation. Necessity for a livelihood, however, resolved any religious differences between the men and they got along admirably together. In fact Mr. Short told them that they could stay in his home for six months if need be.

The situation worked out very happily for all concerned. Mr. Short in time married Mrs. Carey's sister and became a Christian. The Shorts survived Carey, and upon their return to England, they gave many first-hand accounts of the great things that Carey had done during his lifetime in India.

Carey began at once to build himself a bamboo house on a plot of land which he had chosen for himself. The natives noticed his kindness and interest in them, and the gun which he carried for protection against the tigers, and they began to build around him in large numbers. At one time he estimated that between three and four thousand natives lived near him. He preached to them and was continually perfecting his knowledge of the Bengal language.

Carey realized that this situation could only be a temporary thing. Here he gave just the gentlest hint of missing companions of a similar mind. "I feel myself happy in my present undertaking; for, though I have never felt the loss of social religion so much as now, yet a consciousness of having given up all for God is a support; and the work, with all its attendant inconveniences, is to me a rich reward."

These words would seem to indicate that he did not feel that here was the place where his greatest work would be done. But things were looking up for him. At least he had a feeling of security for the time being and that he could continue on this way for as long as he wished, or until such time as his great opportunity would open itself for him.

That opportunity was to come sooner than he had expected. It was to mean the tragic death of several people, and some skillful manipulation on the part of Mr. Thomas. But it was to swampy, sodden, tiger-haunted Dehatta that the word was to come to Carey that his fortune—and that of India—had suddenly taken a turn for the better.

Chapter 8

CAREY HAD LONG HELD to the idea that it was in the vicinity of Malda that he desired most to set up his missionary work. But the press of circumstances seemed ever to interfere with his plans, leading him away from his desired field. Now a turn in his fortunes opened up the Malda area to him.

The region surrounding Malda was largely given over to the planting and manufacture of indigo dyes. This industry was under the supervision of Mr. George Udney. Mr. Udney's aged mother was a great spiritual force in the community, and she and her family had been under the influence of Mr. Thomas and his earlier missionary endeavors. There was another brother, Robert, who worked under George in the Company's indigo trade. In January of 1794, Robert Udney and his wife were drowned while crossing the Hoogli River at Calcutta. The tragedy was deeply felt by the entire English Community, for the Udney name was held in very high esteem in that region.

The Udney's, like a vast multitude of other folk in India, had at one time had differences with Mr. Thomas. But the resourceful surgeon seized upon the opportunity granted him by the tragedy and wrote Mr. George Udney such a letter of Christian love and sympathy, with expressions of hope that their quarrel could be resolved, that Mr. Udney was moved to great depths of understanding for Mr. Thomas. The reconciliation having been effected, Mr. Thomas hinted that he and a friend were in need of a livelihood at present.

Mr. Udney responded by offering Mr. Thomas and his friend a position on the plantation at £250 a year for each of them. At Mr. Thomas' request, the invitation was sent to Carey at Dehatta, and he quickly responded with an acceptance. This was a great blessing for Carey, as working with plants was one of his great passions. In addition to the salary of £250, the planters were to share in any profits made from their efforts.

The invitation came in March, and the Careys immediately began to make preparations for their 250-mile journey to their new station. Carey's elation at the bright prospect before him is expressed in an entry he made in his journal. "For a long time," he writes, "my mouth has been shut, and my days have been beclouded with heaviness. But now I begin to be something like a traveller who has been almost beaten out in a violent storm, and who, with all his clothes about him dripping wet, sees the sky begin to clear. So I, with only the prospect of a more pleasant season at hand, scarcely feel the sorrows of the present."

Carey arrived at Malda on June 15. From here he was assigned to the plantation at Mudnabati, a station thirty miles north of Malda. He was given complete charge of the planting and of the manufacture of the dye in the factory. Mr. Thomas was assigned to Mahipaldighi, sixteen miles north of Malda. Just what use a man of his expansive temperament was to be in the planting and manufacturing of indigo has never been made entirely clear, but no doubt his apparently limitless resourcefulness saw him through.

After Carey was settled in this new situation, he wrote a letter to Mr. Fuller rejoicing in the sudden change for the better. He intimated in his letter that even though he would not be needing further financial help from the Society, he considered himself in every other respect completely under the care and supervision of the Society. In addition to this, he pledged one-third of his income to the work

of missions to be further conducted by his colleagues back home.

Fuller's response to Carey's enthusiastic letter was most disappointing. Fuller hinted that the Society rather suspected that Carey's new venture indicated that he was a traitor to the cause. Just how the manufacture of indigo was connected with the propagating of Christian truth was more than the gentlemen back home could fathom. They warned Carey lest "the spirit of the missionary be swallowed up in the pursuits of the merchant." Carey could not understand the attitude of the Society in this matter, and he was keenly distressed by their utter lack of sympathy for his position in the matter. After all, it was clear not only in Carey's *Enquiry,* but by general agreement of all concerned, that the mission, headed by Carey, should be self-supporting as soon as possible. This lack of understanding further irked Carey when he remembered that in his first three years he had been reimbursed by something less than £200.

As indigo planters, Carey and Thomas were finally in India on a legal basis. Fully licensed, they had the right to reside in the land for five years with every possibility of renewal at the end of that time.

Carey was entirely within his element in this new project. Horticulture was his second love. Here his early training under his Uncle Peter at Paulers Pury came into its own. Carey loved plants and the science of making things grow.

The plant from which the indigo dye was extracted was known scientifically as *Indigofera Tinctoria,* deriving its name, of course, from the land of India. The seeds were planted in March in carefully prepared soil. When the plant attained a height of five feet, it was cut down. This was usually by the middle of July, after which the plant was then placed in vats and allowed to ferment.

After the proper amount of fermentation had taken place, the liquor was beaten until the blue dye began to precipitate. The dye was then boiled and drained. While yet in a plastic state, it was cut into squares and allowed to dry. The dried cakes were then ready for shipment. Before the time of the discovery of aniline dyes, the manufacturing of indigo was a very important industry.

Since the proruction of a successful crop required very careful supervision and planning, Carey's patient and painstaking nature enabled him to become very successful as a manufacturer of indigo. Even rainfall, careful supervision of the chemical processes, and conscientious packing were all requirements for a successful crop. One good crop in three years was considered profitable, providing the factory was not in debt and burdened by a high rate of interest. Granted a favorable rainfall which Carey could not regulate, his scientific knowledge and more than usual qualifications as a planter contributed toward the success of his new enterprise.

There were ninety men under the missionary at the plantation, and these, with their families, made a very fine nucleus for Carey's first congregation. With his people near him, he could preach to them, teach them, and in turn perfect his understanding of Bengali. He labored tirelessly to bring an understanding of God and the higher things of life into their every day lives. He was sure that this was the turning point for the better in his proposed work in India. Financial security, legal standing, a chance to preach and to learn, and in turn, to translate the Bible into their language —all these things elated Carey. Now he was doing what he had come to do.

But the year brought its grief as well as its victories. The region of Mudnabati was very swampy, ideal for the growing of rice. With the coming of the rainy season in September, the land became a series of lakes, both large and

small. Right at the height of his getting off to a good start, Carey was struck down with the fever. His second youngest boy, Peter, developed dysentery and died.

This was too much for the already over-taxed mind of Mrs. Carey. Never sympathetic with Carey's religious duties even at home in England, she had, with a singleness of purpose bordering on fanaticism, opposed his every move. The death of her son completely overbalanced her reason and she became insane. She continued this way until her death, fourteen years later in 1808.

This was, of course, a great blow to the patient Carey. Only such a one as he could at the end of the year write, "I have gone through many changes this year, but how much has the goodness of God exceeded my expectations!" The year 1793 had given him much, but it had also exacted a toll.

Chapter 9

DESPITE THE SAD FACT that Carey and his wife never seemed to have very much in common, this recent blow to their household, in addition to the added care and worry of a person in her condition, was doubly hard on the missionary in the loss of even the little companionship she afforded him. Carey was a very lonely man even in normal times, but now the loneliness and depression weighed more heavily upon him than ever before.

Mr. Thomas, ever a most remarkable friend, wrote him a letter rich in sympathy and sound advice. "You must endeavor to consider it a disease," he wrote with an insight most unusual for those times when mental illness was treated sometimes with extreme brutality. "The eyes and ears of many are upon you, to whom your conduct is unimpeachable with respect to all her charges; but if you show resentment, they have ears, and others have tongues set on fire. Were I in your case, I should be violent; but blessed be God who suits our burdens to our backs . . . Think of Job. . . ."

It seems that Carey's back was suited to his burden. We can readily agree that Mr. Thomas, and many others, "should be violent", were this thing visited upon them. But the greater Carey's burdens became, the more he leaned upon God, and the more he leaned upon God, the greater his strength became. On February 3, he entered a plaint in his journal, "This is indeed the valley of the shadow for me. . . . O! what would I give for a kind sympathetic friend, such as I had in England, to whom I might open my heart! But I

rejoice that I am here notwithstanding, and God is here, Who not only can have compassion, but is able to save to the uttermost."

Never did he allow depression or earthly trials to interfere with the great work he had set out to accomplish. He wrote to the Society of his work in and around Mudnabati. His area of operations was about twenty miles square and consisted of about two hundred villages. "My manner of travel," he writes, "is with two small boats; one serves me to live in, and the other for cooking my food. I carry all my furniture and food with me from place to place—a chair, a table, a bed, and a lamp. I walk from village to village, but repair to my boat for lodging and eating. There are several rivers in this extent of country, which is very convenient for travelling."

Mr. Udney, his employer, was quite aware, when he took Carey into the indigo planting and manufacturing business, that he was getting a missionary as well as a planter and supervisor. Carey did his work with complete satisfaction, and Mr. Udney, a Christian man himself, had no objections to the time Carey spent in bringing Christianity to the people.

While on these trips, Carey must have thought back a good many times to his early days in Mr. Old's cobbler shop, and the arguments in which he engaged with Mr. Old and his assistant, John Warr. Sometimes he would engage a Brahman in discussion on their religions. Then in his best Socratic manner Carey would question his "pupil" until he had him so wrapped in a maze of inconsistencies and contradictions that he'd leave him, and the crowd who had gathered about them, alone to think upon the things that were said. Unknowingly, Carey in his early days had thoroughly trained himself for the life he was now living.

The missionary enjoyed visiting the town of Dinajpor. Here he made his first convert. He was a prosperous trader,

a Portuguese named Fernandez. The man remained at Dinajpor as a missionary, building a place of worship next to his own home. He conducted services in English and Bengali, and did a most effective piece of work. He died in 1830, just four year before Carey's death, and carried on his work all that time.

Fernandez made the following entry in his journal: "My soul has been much comforted in seeing so large a congregation . . . as many are not our own workmen come from the parts adjacent, whose attendance must be wholly disinterested. I therefore now rejoice in seeing a regular congregation of from 200 to 600 people of all descriptions—Mussulmans, Brahmans, and other classes of Hindus."

The thoroughness and conscientiousness with which he worked was evident in the fact that during all the years that he labored in this district he did not make one single native convert. Apparently, he was laying a very solid foundation of belief for his hearers. He liked to preach to large numbers of people, but he was not interested in mass conversions. It was not until the year 1806, after he had left this district, that the first native convert was made.

It was during this Mudnabati period that Carey's aptitude for languages began to again find expression. To give the Bible, in the Bengali language, to the people, was an almost all-consuming passion. Another remarkable thing about the man's insight and perception was the manner in which he planned to present the Bible to the people. Usually a man as fervently religious as Carey was, and in that day, would hold to the "verbal inspiration" theory of the Scriptures. This means that God Himself dictated the Bible to the various prophets, psalmists, kings, scribes and so forth, thus making each portion and word of the Bible of equal importance.

Carey planned his first translated Bible to contain only those portions of the Scriptures which would be bene-

ficial to the people of India. He wanted them to have the story Creation, and the rest of Genesis. He wanted to show how God had led his people out of Egypt, and had given them the law. But when he came to the historical parts, the parts which he had so enjoyed in his early days, he skipped over them until he got into the Psalms. Then went on with the prophets and to the end of the book. What need had the people of India to know of all the stories of the Kings of Israel and Judah?

A bi-product of his Bible translating was, naturally enough, learning the grammar of the Bengali language. So, along with his translating, Carey was also writing a grammar. The more he studied the languages of India, the more he was certain that something in his training was inadequate. There was the mother of all languages, Sanskrit, the most complicated and difficult of them all. He must learn Sanskrit if he was to become proficient in any of the languages and dialects of India.

Concerning his mastery of Sanskrit, he wrote the following to Mr. Sutcliff: "I am learning the Sanskrit language, which, with only the help to be procured here, is perhaps the hardest language in the world. To accomplish this, I have nearly translated the Sanskrit grammar and dictionary into English, and have made considerable progress in compiling a dictionary of Sanskrit, including Bengali and English." This was being done in addition to supervising the indigo factory, preaching on Sundays, visiting his two hundred villages, living in boats, disputing with the Brahmans in the market place, making reports to the Society back home and translating the Bible into Bengali!

He had a rather unique way of determining just how accurate his translations were. First he would translate a passage into Bengali. Then after going over it himself he would give it to one of his native helpers to read back to him in Bengali. Sometimes the reader would suggest corrections

when he understood the meaning of what he was reading. More often, however, Carey could detect flaws in the translation by the note of hesitation or query in the reader's voice. So long as the reading went along smoothly, Carey knew that he was translating correctly. But, in the case of hesitation or stumbling on the part of the reader, he would quickly determine that something was amiss and he would go to work on it. He finished his Bengali Bible in 1798.

With all of this translating and compiling of grammars and dictionaries before him, Carey saw the need arising for one other item—a printing press. He wrote to Mr. Fuller back in England to procure one for him, for which he would duly reimburse the Society. In the meantime, considering the fact that it took almost a year to get an answer to a letter, Carey found a wooden printing press for sale for £40, and Mr. Udney bought it for him.

Carey's elation over owning a printing press with which he could now put the Bible into print on somewhat of a mass scale, was almost unbounded. He was so excited that the natives began to question his sincerity. Carey had said some pretty harsh things about idols and gods made by men's hands. He had ridiculed the worship of these things. When the natives observed the reverence with which he beheld his newly-acquired printing press—the product of a man's hands—they accused him of idolatry!

Explanations as to its use, however, allayed their suspicions. The inauguration of the use of the press into Carey's work was the beginning of one of the greatest aspects of his work in India—the printing of Bibles.

Chapter 10

THE FEVER-INFESTED swamps of Mudnabati, during Carey's stay there, produced more than rice and indigo. Carey's reports back to the home base were capturing the imaginations of the Christian communities all over England and even in America. The beginnings of the missionary ideal had been planted in the minds of the English-speaking world.

The very feeble beginnings of the Baptist Society for Propagating the Gospel among the Heathen at Kettering in 1792 did not in itself make much of an impression upon the world. Mr. Fuller tells of making trips to London to gain support for the mission. So great were the rebuffs which he met there, that several times he took to the back alleys of London so that he wouldn't be seen weeping on the streets.

"When we began," wrote Fuller, "in 1792, there was little or no respectability among us, not so much as a squire to sit is the chair, or an orator to address him with speeches." He even states that the London ministers were advised by their spokesmen "to stand aloof, and not commit themselves."

Now, however, with Corey at Mudnabati, and with great success apparently accompanying his efforts, things had taken a change in England. With Carey's first report came great rejoicing among the brethren back home. The Londoners, seeing how great a movement was under way, were eager to have the Society transfer its meetings to that great metropolis.

A letter to Dr. Ryland at Bristol brought surprising results. Upon receipt of the letter, Ryland was so moved

that he called in several prominent Nonconformist ministers, and read the letter to them. After the reading, these men discussed the possibility of forming a missionary society among the other Nonconformist groups. A letter was written to the "Evangelical Magazine" which led to a meeting in London of the Nonconformists who were not Baptists. Out of this meeting in 1795, sprang the London Missionary Society.

Out of Carey's first report, and through the efforts of the famous Robert Haldane of Scotland, who was so inspired by Carey's work, a great movement was started in Scotland. Haldane offered himself and his entire fortune of £35,000 to establish a Presbyterian mission at Benares. This was refused by the East India Company for reasons which, though "weighty and substantial," were unspecified. However, in 1796, the Scottish and Glasgow Missionary Societies were formed, and the Scotch were ever loyal to Carey even when his own Society turned against him in later ears.

In 1797, the Church of England got into the picture with the "Society for Missions to Africa and the East," which became known later as the "Church Missionary Society." Even this society showed friendliness to Carey, as its first secretary was his old friend Thomas Scott, the curate of Olney.

Carey's great work of Biblical translation gave rise to the formation of the British and Foreign Bible Society in 1804. America, too, was beginning to feel the awakening. Early in his mission, the evangelical churches of New England kept in touch with Carey. They sent him both men and money. The most outstanding of the men was Adoniram Judson, who gave his life to Burma.

Carey received all this news with great satisfaction. His many letters and reports back home contained references to the necessity of thinking of new fields, mainly Africa and Tibet. He liked the idea of Africa because of the density of

the population, and he always advocated setting up mission work where the crowd was. Tibet somehow captured his imagination. He always had a longing to cross the Himalayas, which he had seen from a distance of 250 miles. He also felt that a correspondence with a missionary at Tibet would be mutually profitable; he would be Carey's neighbor.

The work at Mudnabati was growing. Towards the close of 1796, Mr. Fountain, a young missionary, was sent out to join Carey. Fountain proved to be as derelict in his political views as Mr. Thomas was in financial matters. Carey, though he made sure to inform every that he loved him, described Fountain as "a man of small stature and of small mind." Inspired by the French Revolution, his immature mind led him to all sorts of denunciations, spoken and written, against the government in India and England.

It would be interesting to know the machinations that went on in the mind of a Society that would prompt them to send such a man out on such a mission. Whatever the reason, however, Mr. Fuller as much as acknowledged their mistake in a letter to Fountain. "If you are so infatuated," he wrote "with political folly as not to be able to write a letter to England without sneering sarcasms against Government, cursing monopolies, expressing the hope of revolution, and so forth, I must say, once for all, that the Society, much as they esteem you in other respects, will be under the necessity of publicly disowning you. . . . Spare thyself, or, if you have no regard for yourself, spare that cause which is worth thousands of such lives as yours or ours."

Just what there was in Mr. Fountain to "esteem" is hard to find after such a complete denunciation by Fuller. Carey replied, "I think I may assure you that you have nothing to fear from him. . . . You were near killing him. Be assured, however, that he is a good man, and fear not to place

a proper confidence in him." Carey was always loyal to his colleagues, regardless of how little reason he had to do so.

By 1797 it was becoming apparent that Mr. Udney's indigo business was going to fail. Adverse weather conditions, and the beginnings of labor troubles that culminated in 1860, were driving him to near bankruptcy. Mr. Thomas accompanied Carey on a trip to Bhootan to survey the field as a possible mission station. Mr. Thomas had already left the employ of Mr. Udney, and was beginning to wander from the missionary enterprise as headed by Carey.

"Mr. Thomas," wrote Carey, "is gone far away, and my domestic troubles are sometimes almost too heavy for me. I am distressed, yet supported, and I trust not wholly dead in the things of God." Though Mr. Thomas did wander he continued in his ministry of preaching and healing.

During their period of association, Carey and Thomas had founded two schools. One was at Mudnabati, and the other at Thomas' station, Mahipaldighi. The original idea was to educate twelve boys in each of these schools. Mr. Thomas, in addition to his other work at this time, was conducting a medical mission. In 1799 Carey's school had grown to forty boys, and he tells that he could have had many more had not the ever-present lack of funds hindered them.

In 1799 word reached Carey that new missionaries were coming to India on an American vessel bound for a Danish port, Serampore. The ultimate arrival caused a great stir in Calcutta, where their legal status was questioned. The Governor-General consented to permit them to remain provided they confined themselves to Serampore.

Carey, in the meantime, had set himself up at Kidderpore—at one of Mr. Udney's abandoned factories. Here he intended to make his station. But with the arrival of the new missionaries, and their subsequent confinement to Serampore, Carey closed another chapter in his work only to open up a greater one at Serampore.

Chapter 11

IT WAS WITH mingled joy and perplexity that Carey received the news of his new associates arriving at Serampore. He had just made a large investment in the building at Kidderpore of some £500. Knowing how hard money was come by, even in the most prosperous of times, that amount looked exceedingly large to him.

But, on the other hand, the arrival of five new reinforcements to join his mission was also something that could not be easily overlooked. His perplexity was also heightened by the fact that he was not sure of his own status. He was no longer an indigo planter and manufacturer. Mr. Fountain had been refused a license as an assistant planter, and Carey himself did not know how long he could remain under the present conditions.

Back in England, Fuller, who was likely to oversimplify things at times, sent Carey some words of advice that must have brought a wry smile to the face of the experienced missionary. Fuller's suggestion was for Carey to go to the new Governor-General, Lord Mornington, brother of the Duke of Wellington, and to appeal to him for legal status as a missionary in India. Carey explained to Fuller that in spite of the fact that Lord Mornington was their friend, there was no such thing as a legal status in India. Any European residing there did so at the sufferance of the Company. Carey was unwilling to force the question of a legal status for missionaries. He knew that the decision would not only be adverse, but would throw the spotlight

more brightly upon them, and possibly cause their complete expulsion.

Carey, however, went on to explain to Mr. Fuller that the carrying on of missionary work was not done surreptitiously, but that they "preach before magistrates and judges, and were I in the company of Lord Mornington, I should not hesitate to declare myself a missionary to the heathen."

In view of the fact that a new mission was soon to be founded at Serampore, right under the nose of the Governor-General whose summer home was just across the river, it might be well here to explain the political situation at that city. Serampore lies sixteen miles up the Hoogli River from Calcutta. Two years before the Battle of Plassey, which laid the possessions of the Nabob of Moorshedabad into the hands of the East India Company, this Nabob had given the Danes a concession of fifty acres of land consisting of Serampore. This territory lay outside the jurisdiction of the Company. Thus when the new missionaries came to India on an American vessel bound for a Danish port, there was absolutely nothing that the Company could do about it.

They did raise a great to-do when the missionaries entered Calcutta and the authorities were going to refuse to even give the ship clearance to leave the port again. The captain of the vessel was a Scotch-Irish Presbyterian elder. He could be as stubborn as the East India Company, as long as he was in the right, he stood up to them, and quoted the law to them. The passengers in question were hustled up the river to Serampore with the understanding that as long as they stayed there, in Danish territory, they would be within their rights, and the ship's captain would be doing nothing illegal. So they settled at Serampore.

These new missionaries were a substantial addition to Carey's work. Joshua and Hannah Marshman of Bristol were to set up schools for the English-speaking and the

natives. The Marshmans had run a charity school in Bristol, and were experienced in the life and conduct of boarding schools. Joshua Marshman had been a weaver and a bookseller before becoming a schoolmaster. Being an avid reader, it could readily be assumed that his decision to teach books rather than to sell them grew out of his time spent in reading them instead of selling them.

Together with Marshman and Carey, William Ward was to complete the famous "big three" at Serampore. Carey had tried to get Ward to accompany him to India, but the younger man had refused at the time. Ward had been a printer and newspaperman at Hull. Later, he studied for the ministry and became ordained. Ward intended to continue in his printing with Carey. Needless to say that Carey was overjoyed at his friend's decision to come to India. Ward wrote to Carey: "It is in my heart to live and die with you, to spend and be spent with you."

It was on January 10, 1800, that Carey arrived at Serampore, "a city of refuge for all who are in debt and afraid of their creditors . . . the natives appear . . . to be some of the vilest of the vile." The following day, Carey was preaching in Serampore, and he called upon the Governor of the city who received him most cordially and offered him the use of a Protestant Church which was in the process of being built.

A large, commodious house was found for the mission which now consisted of nineteen souls—ten adults and nine children. Such a number of people presented a subsistence problem; their needs were surely going to exceed the support they would receive from home. An added means of support had to be found.

In less than a week, Carey had a plan. It was agreed that a society would have to be formed. All funds were to go into a common fund, and no one would own anything himself. They would eat at a common table and

each would do what he or she was fitted to do to help support the whole group. The Marshmans were to open a boarding school, and Ward was to try to put the printing-press on a paying basis. All would meet twice daily for guidance and prayers. Saturday nights were devoted to ironing out differences and renewal of pledges of brotherly love. How practical of Carey to foresee that in spite of their common purpose, the element of human nature was bound to creep in!

How long could such an unnatural association last? How long could normal human beings be expected to own nothing, not even the clothes on their backs, and possess all things in common, The answer lies partly in the fact that after five years the brotherhood revised their form of agreement which was to be read twice a year in all the stations of the Mission.

"Finally," it reads, "let us give ourselves unreservedly to this glorious cause. Let us never think that our time, our gifts, our strength, our families, or even the clothes that we wear, are our own. Let us sanctify them all to God and His cause. . . . Let us forever shut out the idea of laying up a *cowrie* for ourselves or our children. . . . If we are enabled to persevere in the same principles, we may hope that multitudes of converted souls will have reason to bless God to all eternity for sending His Gospel into this country."

On the material side of the ledger, there were also signs of success. Under the guiding hands of the "three," the brotherhood not only prospered at Serampore, but stretched itself out in a net-work of outstations all over northern India. At the end of Carey's life they had contributed no less than £90,000 to the cause of missions. In the meantime, their fame was spreading throughout the Christian world.

Their house stood on two acres of land. There were many outbuildings which were readily put to use. In one

of these Ward set up his printing press and immediately began to work. The Marshmans had a school by May 1st in another one. Carey transformed the spot which lay on the Hoogli River into a famous Botanical Garden which before his death was a model for all of South Asia. He beautified the entire neighborhood with avenues of mahogany trees.

The first school the Marshmans opened was for the Anglo-Indian children whose moral and religious education had been sadly neglected. On June 1st, a month later, a Bengali free school was opened and was soon operating with between forty and fifty pupils.

William Ward was not long in getting the printing-press in operating order and on the 18th of March, he had the first sheet of the New Testament printed in Bengali. Carey's hands trembled as he held the rough paper, and read the blurred smeared text before him. He saw beyond its roughness into the time when thousands of perfect sheets would be rolling off the presses and finding their way into every nook and cranny on India. The first printed sheet contained the opening verses of the Gospel according to Matthew. One year later the entire New Testament was printed in Bengali.

The precious volume was laid upon the communion table in the chapel while his colleagues and a few of the first converts gathered around to join in praising and thanking God for that which had been accomplished. The exiled brotherhood at Serampore was beginning to shake India from the Himalayas to Ceylon.

Chapter 12

TO THE STATISTICALLY-MINDED, Carey's first seven years in India can not be looked upon as any kind of an example of success. Seven years of working with the people, preaching to them and teaching them about the one true God had not brought a single native convert around to his way of thinking. This in itself would be discouraging to the average person, but in dealing with Carey we are not considering the "average person." Carey must have known that the power of the Gospel would suddenly take hold, and when it did there would be a great surge of religious expression.

It was during the first year of the Serampore Brotherhood that the first converts from the native population of Bengal began to come into the fold. Characteristically enough, it was through the efforts of Mr. Thomas that the first native convert, Krishna Pal, was baptized and received into the Church.

Krishna Pal had dislocated his arm, and hearing of the healing abilities of Mr. Thomas, he presented himself to the preaching surgeon for treatment. Mr. Thomas treated him and repaired the damaged arm but not before he told Krishna Pal about the healing powers of the Gospel for the soul of man. Thus the first medical missionary to India brought about the conversion of the first native Hindu by the Mission that he and Carey represented.

Krishna Pal's conversion had far-reaching influences. He brought his wife, Rasu, and his sister-in-law, Jeymuni, and his four daughters to the Mission for further instruc-

tion and baptism. Another Hindu, Gokul, who had heard Carey's preaching was greatly impressed and presented himself about the same time that Krishna had presented himself.

It was characteristic of these persons, and the many that followed them, that it was the element of sin and guilt on their souls that drove them to the protective cover of Christianity. Persons who have been born into Christian homes, and have grown up in Christian communities, and have been under more or less of a Christian influence for most of their lives, can not fully appreciate the impact that forgiveness from sin as offered by Christian teachings means to people who have known only fear and superstition all of their lives. The appeal that Carey and his associates put up to these people won them over largely on the grounds of hope for release from the consequences of this life.

On Sunday, December 22, 1800, Krishna Pal and Gokul had "this day thrown away their caste," writes Carey. "They came on purpose to eat with us, and after a few minutes, spent in prayer by me, Krishna, Gokul and Brother Thomas sat down to table, and ate with us in the presence of all. They, with the two women, will come to-night, to give in their experience, and next Lord's Day I expect to baptize four natives, Mr. Fernandez, and my son Felix . . . it was a glorious day."

Yes, it was a glorious day, but not without its tragedy. Mr. Thomas, apparently so overcome at the prospect of seeing four natives being baptized next Lord's Day, became stark, raving mad. Carey sums it up thus: "I think the joy he experienced in the prospect of seeing the baptism of a Hindu, hastened a disease to which, I think, he is constitutionally predisposed." Now the brotherhood had two mental cases on its hands. Mr. Thomas died the following October at the home of Mr. Fernandez.

On their way home that night, Krishna Pal and Gokul were seized by some of their irate former associates and

thrown into prison. But as there were no actual charges against them they were speedily released. However, that was not the end of their troubles. Krishna's eldest daughter, Golook, was betrothed to a native in Calcutta. She had never seen him and was betrothed under the old Hindu custom. In addition to that he already had at least one other wife. Efforts to break the bethrothal, which was as binding as an actual marriage, failed both in the Danish and English courts. So she was forced to go to Calcutta and live with her husband.

This incident, too, had its happier aspects. The commotion it raised, and the fact that such a matter was even given consideration in the courts gave cause for much thought on the part of the Hindus. Quite a few of the Brahman class began to reconsider the power these Christians were gaining, and this situation caused many of them to go to the Serampore Brotherhood to inquire into Christianity. They saw that they were losing ground, right from beneath their very feet and they were wise enough to see the handwriting on the wall.

Along with the cheerful aspects of the incident of Golook's marriage there is the added attraction of a happy ending. Finding life in Calcutta unendurable, she fled her husband's household where she was beaten for even worshipping in the Christian manner, and took refuge at the home of her father. Her husband came after her and became converted himself.

Another convert was Petumber Singh of the writer caste. He was forty years old when he became influenced by tracts and pages of Scripture which were printed at Serampore. He presented himself to Carey for further instruction where it was revealed that he was a schoolmaster. This was welcome news to Carey, and later Petumber Singh opened a free school for fifty Bengali boys.

"The first Brahman in all India to bow his neck to

the Gospel" was Krishna Prasad. The Brahman was from the Soondarbans where Carey had first set up his work as a farmer missionary in the Ganges Delta. Prasad took his *poita,* the sacred seven-fold thread which he wore next to his body to designate his Brahman caste, threw it upon the ground, and stamped it into the dust with his feet. Thus he showed his contempt for his religion. Upon his baptism, he was presented with a new *poita* which he was requested to wear as a witness to his former Brahmanism and its defeat by Christianity. In this Krishna Prasad used better judgment than the missionaries when he soon discarded it entirely, as he had the first one, as distasteful and reminding him of the past he wished to be free from. It was written of him that he "gave up his friends and his caste with much fortitude. . . . The word of Christ's death seems to have gone to his heart, and he continues to receive the Word with meekness." He was nineteen years old at the time.

Krishna Prasad became the first Brahman to preach the Gospel. He completed his break with the caste system by his marriage to Krishna Pal's daughter, Anandamayi, a sootra. This marriage turned out to be a most happy one, and was an example of the power of the Christian religion to overcome man-made barriers. He suffered much from his former associates for his flouting of their customs. His home was raided, he was pelted with stones and dung as he walked the streets. His only retaliation was: "Insults and stripes are sweet to me for Christ."

By 1804, the Serampore Mission had realized forty-eight converts, several of them Brahmans. What these converts endured for their religion speaks well for the training that Carey and his associates gave to them. Many became teachers and preachers, and set up their own schools and churches. All strove, in the way they knew best, to live their religion as they felt it.

There was a tragic side, however, to all this as well

as the happier aspects. Less than a year after he was baptized, Syam Das was murdered. He was a member of the writer caste. One convert by the name of Fakira disappeared, and was never heard from again. Ram Dahn was called home to his mother's bedside, having been told that she had been bitten by a poisonous snake, and was never permitted to return. Another member of the writer caste, Pitambar Mitra, was so deeply drugged by his father that he never recovered and his wife, Draupadi, ended her life in melancholy over the plight of her husband. Kasi Nath was flogged into recanting his faith. The murdered Syam Das had been responsible for the conversion of Peroo, the first Mohammedan touched by the brotherhood.

In 1802 Carey drew up a marriage service to be used among the native Christians. This was a wise move, for with the growth of the mission, both in influence and in numbers, it is quite possible that varied customs and ideas growing out of the diversification of personalities would creep into the forms and methods of worship. The form that Carey drew up, was, oddly enough, built around the Church of England service. He saw through this service in its impressiveness and simplicity the complete antithesis to the complicated and obscene Hindu ceremony. The natives were greatly attracted by it.

Marriage itself was presenting a new problem to the mission. The question arose as to what to do about a convert whose wife refuses to join him and remains an unbeliever. The Brotherhood discussed this problem every Sunday in the year 1803, and finally submitted it to Mr. Fuller for a decision. Fuller came up with a most practical solution based on two Scriptural passages, Matthew 19 and I Corinthians 7. His suggestion was that the husband should use every means possible to induce his wife to come over to his way of believing. In the event of a long delay or an absolute refusal, this should be considered sufficient grounds for divorce, and

that the man may remarry. This later became the law governing such marriages.

After a year at Serampore, it was plainly evident that the work was going to succeed. Substantial conversions were being effected. Concrete work was being done by the schools and the printing press. The foundations were well laid. Their troubles were not yet over and past, but each day saw growth and added strength which prepared the little group for any eventuality.

Chapter 13

IT IS NOT TO BE ASSUMED that the phenomenal growth of Carey's mission was either passing by unnoticed by the East India Company, or enjoying their approval for making better citizens out of their subjects. The watchful, disapproving eye of the omniscient Company was ever upon them. It had been the empty dream of the Company to confine the activities of the Mission to Danish territory, but that was like attempting to control the sun, wind and rain.

With or without Danish passports, these native missionaries were wandering over the entire territory of Bengal. Aided by the magnificent network of rivers which nature had provided for them, their work was reminiscent of the early Christian missionaries' use of the Roman roads and freedom of the seas which ultimately contributed to the downfall of the Roman Empire. Every new convert, woman as well as man, was an apostle. No law or artificial boundary could bind or silence them.

The very Government of India became the greatest agent of all in helping to spread the influence of the Serampore Brotherhood. Their assistance, though unintended, was even greater than the Society back home in England. Their efforts to suppress the mission on one hand were counterbalanced on the other hand by the recognition which the Government was forced at time to render them.

One of the greatest factors in causing the influence of the Brotherhood to spread was the founding of Fort William College at Calcutta by the Marquis of Wellesley, Gov-

ernor-General of India. Wellesley, who was himself not exactly opposed to the Mission, but was bound by an antagonistic law which he was sent out to uphold, gave Carey a recognition that proved to be the opening wedge that turned India upside down. Carey was appointed by Wellesley to teach Bengali, Sanskrit and Marathi at the college at a salary of £750 a year. Later, he was made a full professor at £1800 a year. In addition to the financial assistance this gave the mission, it afforded an excellent opportunity for Carey and his associates to attack heathenism right at the very capital in Calcutta. Carey held this position for thirty years.

Carey rowed the sixteen miles down the Hoogli River every Tuesday evening, studying and translating on the way down, and rowed back up the river on Friday evenings preparing for the week-end's work at Serampore. The first half-week he spent in Calcutta, and used every opportunity to spread his teachings and to preach the Gospel. He took advantage of every contact.

During the daytime, Carey taught at the college, while in the evenings he conducted meetings and services. In 1802 these weekly meetings were conducted at the home of a Mr. Rolt. People came from all around to attend these meetings. The less intelligent natives were instructed in the home of a Portuguese who was a Christian. He wrote to Fuller at this time, "We have opened a place of worship in Calcutta, where we have preaching twice on Lord's Day in English, on Wednesday evening in Bengali, and on Thursday evening in English."

At first their Sunday services were conducted in an undertaker's hall. This, for obvious reasons, did not present a very happy circumstance. It was difficult to talk about things eternal in the midst of such sombre surroundings which by their very presence suggested the temporary nature of man's sojourn on earth. Later a non-sectarian chapel was set up in Lall Bazaar in the lowest part of Calcutta. Here

they reached the poor and the abandoned, sailors and soldiers on leave, and the sad results of the liquor trade.

Carey's week-day activities were a study in contrasts. In the daytime he would teach Sanskrit, Bengali and Marathi to his classes consisting of Government workers. By night he preached in many tongues to the "maimed, the halt, and the blind, and many with leprosy" the tidings of the Kingdom of God to the heathens of England as well as to those of India.

Krishna Pal, after he was thoroughly trained by the Brotherhood, became the first native preacher in Calcutta. He conducted a very strenuous schedule of preaching fourteen times a week. In addition to this he visited forty-one families, evangelized the servants of the well-to-do and brought Christ to the poor.

One of the deacons of their work in Calcutta was a jailer, who preached there every Lord's Day. Services were openly conducted in the Fort for a while until a military order stopped them. After that, Krishna Pal and an assistant by the name of Sebuk Ram, managed to preach twice a week at the Fort anyhow, though with less obviousness. Services were conducted "in the house of correction" and in the village of Alipore, south of the jail. Whenever they had a chance, they would conduct meetings in the factories, thus reaching hundreds of workers.

Inquirers were constantly coming to Carey and his associates, and he would patiently work with them. Since, as he states, he did not have time for pastoral calling in addition to all the rest he was doing, he set apart Thursday evenings when people might come to him, and have their questions answered. Seldom had he fewer than twenty. "At the same time," he adds, "meetings for prayer and mutual edification are held every night in the week, and some nights, for convenience, at several places at the same time, so that the sacred leaven spreads its influence through the mass."

The work has spread so that by 1810 "The United Missions in India' was formed and with Goevrnment approval. This consisted of five mission stations in Bengal, Burma, Orissa, Bhootan and Hindustan. These five centers reached out into no less than twenty-five cities and territories, including China, which was reached by the printing press until Robert Morrison came onto the field. Refusal by the Company at another time to permit any more missionaries to enter India, led to expansion of the work to the islands. Work was begun in Java, Ceylon, Amboyna, Penang and Mauritius. The governing staff of the Mission had grown to thirty.

In addition to this, the printing press at Serampore, under the supervision of William Ward, was turning out pamphlets, tracts and Bibles, whole and in part, which were finding their way into places where the missionaries had not yet been. The march was on.

Chapter 14

CAREY WENT TO INDIA with three definite methods in mind of getting the Word of God to the people: Preaching the Word, teaching the Word and printing the Word. To try to say which of the three is the most important is like trying to determine which is the most important leg on the proverbial three-legged stool. Each one has such a definite place in religious instruction, that none can be entirely dissociated from the other two.

While Carey was at Mudnabati, Mr. Udney financed the purchase of a wooden printing press for him. When the work was moved to Serampore, the press was naturally brought along. The press became especially important since William Ward had joined the Brotherhood. During the combined lifetimes of Carey, Ward and Marshman, an unbelievable amount of printed matter was to grow out of that rude beginning. Bibles, tracts and pamphlets, printed at Serampore, found their way into the uttermost corners of India and even into China.

William Carey has been credited with having translated the Bible into forty different languages and dialects. Carey himself denies that he is responsible for any such prodigious amount of work. However, this denial is deeply tinged with modesty, for he credits himself with being only the forerunner to two translators who succeeded him, Yates and Wenger, who perfected what he only started. Somewhere between the myth and his modest statement lies the truth that is as incomprehensible as the myth itself.

The number forty which is accredited to him, comes under four headings,—that which he did himself, with him own hand; that which his colleagues accomplished; that which he revised and edited of the work of his colleagues and of the pundits whom he hired, and that which he corrected and printed for others on his own Serampore press under the supervision of Ward. Considering his hand in these four lines of work, he can truthfully be said to have aided and assisted in forty translations of the Bible.

Between 1801 and 1832, Carey had to his credit twenty-two translations that were all his own. Of these twenty-two, four of them were only of the New Testament, or, as in the case of the Kosali translation, only St. Matthew. The translation of the Scriptures occupied his every "spare" moment—when he was not sleeping, preaching, teaching or writing the innumerable letters and entries into his journal. "You, madam," he once wrote to a correspondent, "will excuse my brevity when I inform you that all my time for writing letters is stolen from the work of transcribing the Scriptures into the Bengali language."

The building housing the printing press was almost two hundred feet long and fifty feet wide. Mr. Ward, who also kept a very interesting journal, gives this description of the press: "There you find Indians translating the Scriptures into the different tongues, or correcting proof sheets. You observe, laid out in cases, types in Arabic, Persian, Nagari, Telegu, Panjabi, Bengali, Marathi, Chinese, Oriya, Burmese, Kanarese, Greek, Hebrew, and English."

Concerning the men working in the shop he writes: "Mussulmans and Christian Indians are busy, composing, correcting, distributing. Next are four men throwing off the Scripture sheets in the different languages, others folding the sheets and delivering them to the large store-room, and six Mussulmans do the binding. Beyond the office are the varied type-casters, besides a group of men making ink, and in a

spacious open walled-round place, our paper mill, for we manufacture our own paper."

The work of Bible translation places Carey on at least an equal to Jerome, Luther, Wycliffe, Tyndale, Erasmus and the others. As Wycliffe said that he'd send forth his "poor priests" with the English Bible in their hand, so Carey sent out his helpers with Bibles in forty different languages to back up their teachings.

Long before Carey realized success with the Serampore printing press, and while he was still in the swamps of Dinajpore, he was looking to England to supply him with a press, type, paper and a printer. He got the printer. The rest he had to get for himself out of India. The first Bengali New Testament was printed on the crude wooden press that Mr. Udney had purchased for him. There are very few copies of that Bible left today, but they are precious and interesting from a bibliographic standpoint. The type and the paper alike are coarse and blurred.

Paper was quite a problem in India. The ordinary rice paper that they used was a happy hunting ground for bookworms and white ants. It was said that sometimes the first chapters of a book would be devoured by these insects before the last chapters were run off. Carey discovered that arsenic in the paper discouraged them, but this drug made the paper age to a hideous yellow. Fortunately, much of Carey's early writing was done on this arsenated paper or it would have vanished at the jaws of these pests.

The problem of getting enough paper, and of getting it on time, gave rise to a new industry for the Serampore Brotherhood—papermaking. Needless to say, they went through a good many heart-breaking experimental stages before the proper method was discovered. It turned out that the most successful paper manufacture was effected by use of a treadmill somewhere in the process. This was a great

boon until one day a man was killed while working it and that practice was abandoned.

But, as usual, disaster for Carey usually led to some greater field of endeavor and accomplishment. The abandonment of the treadmill opened the way for the introduction of the first steam engine into India at the suggestion of a Mr. William Jones, who had worked in the Raneegunj coalfield. It was set up and on March 27, 1820, it went into operation. It was purely a "missionary engine" for it brought Europeans and natives from miles around. Many came out of curiosity, but many of the Europeans came to observe and copy it, as they had never seen one before.

Long after the paper mill had passed out of the hands of the Mission, the Serampore factory was the sole source of machine manufactured paper in India. The only other paper in India came either from England or from hand-made sources in India. So important did the Serampore-manufactured paper become, that for a short while the use of paper in India was forbidden unless it bore the official indents for stationery supplied from London. This unjust law was soon repealed, however.

An adequate supply of metal type for the various characters necessary for printing in all the languages used at Serampore, also presented a problem. Sir Charles Wilkins, known as the Caxton of India, had, with his own hands, cast the first font of Bengali type. He taught the skill to a native blacksmith, Panchanan. Panchanan, being at one time out of work, sought employment at Serampore. His arrival was like a gift from Heaven. He was set to work immediately on the cutting and casting of a font of type to be used for Carey's Sanskrit grammar.

Panchanan taught the trade to his apprentice, Monohur, who war years worked at Serampore turning out beautiful fonts of type for all the Eastern languages. Monohum was an excellent workman and saved the Mission countless

thousands of pounds of expense by his labors. The type-caster presented a strange sight as he worked at his trade while sitting under the shadow of his favorite idol. With all the influence of Carey and his associates about him, and the part he played in getting the Scriptures to the entire East, he never gave up his Hindu religion.

Bibles, religious treatises, dictionaries and grammars rolled off the presses at Serampore. Carey, Marshman, the translators, and pundits, ever kept the hungry press supplied with work. Carey saw that if complete Biblical study and criticism was to be made available to the scholars, dictionaries and grammars, texts and helps, would have to be supplied by the Mission. Once he revealed that he was working on a Bengali dictionary, and after having reached page 256, he was not nearly through the first letter. He did explain, however, that that letter began more than twice the words that any other letter did.

Carey was also working on *An Universal Dictionary of the Oriental Languages derived from the Sanskrit*. In this dictionary he planned to "take the Sanskrit, of course, as the ground work, and to give the different acceptations of every word, with examples of their application, in the manner of Johnson, and then give the synonyms in the different languages derived from the Sanskrit, with the Hebrew and Greek terms answering thereto. . . ." One can not help but wonder where Carey found the time or the energy, not to mention the heart considering all that must have been on his mind concerning other matters, to attempt and to accomplish such gigantic pieces of work. He was not without a sense of humor, though, for in closing his description of his proposed Universal Dictionary he quotes: "Lord, now lettest thou thy servant depart in peace." Twenty-three years later he completed this particular work, ever under the apprehension that he might depart in peace without a successor to complete it.

Chapter 15

REMBRANDT, the great Dutch painter, was, among other things, the master of the technique of "chirascura." This is a method of applying the oils to the canvas in such a way that the contrast of lights and shadows in the finished work brought out most vividly the salient features of the subject of the picture. The life of Carey and the Serampore Mission presents a picture of such contrasts.

The winter of 1811-12 was a cold and dismal time. Disaster and grief visited each of the seven families which comprised the staff at the mission. In addition to this, there was an earthquake of such proportions and violence that the natives were alarmed almost beyond control, for Death visited each home. The success of Carey and his associates, in every field of endeavor to which they had put their hands in the past few years, was all but wiped out in a single night.

On the evening of March 11, 1812, after all the type-cutters, pundits, printers and numerous assistants had gone home, Ward remained behind in his office to settle the accounts of a few of the servants. His two rooms occupied the north end of the long building. In the south rooms were kept their supply of paper and printed materials. The Bible publishing enterprise was at its height. In addition to fourteen fonts of Oriental type, there were a new supply of Greek, Hebrew and English types, printing presses and many priceless manuscripts of dictionaries, grammars and translations all under the one roof. In the iron safe in that building were

kept the deeds and account books of the property and many notes and rupees.

Suddenly Ward became aware of a suffocating smoke seeping into his office. Rushing out into the main press room, he detected that the smoke was coming from the stock room containing the paper. He called for Marshman, and rushed into the stock room to close the windows to attempt to smother the fire. Giving the stock room up for lost, he and Marchman proceeded to remove what they could from the north end of the building. Apparently for the same reason, on the south end of the building someone opened a window to attempt to save what they could from there.

The opening of the window right at that time afforded the fire whatever draft it needed, and suddenly the whole building seemed to burst into flames. By midnight, the roof fell in and the flames from the building lighted up the sky for miles around. Nothing further could be done so the entire mission family sat down in "solemn serenity" and watched the fire burn itself out.

The ruins were still smoking when Carey arrived the following afternoon from Calcutta. His was the greatest loss from a material as well as a spiritual standpoint. The Telugoo grammar and all the manuscripts which had not yet been printed were gone. The translation of the Ramayana which he and Marshman had worked on for so long was lost, and the work was abandoned forever. The great polyglot dictionary of all the languages derived from the Sanskrit was destroyed. If Carey had ever held any idea that his name would be remembered after his death, it was this dictionary, which he thought would live after him.

It was Marshman who had rushed to Calcutta to break the news to Carey. The choice of Marshman to carry this bad news to the great missionary was mute tribute to the man's character and to the high place he held in Carey's heart. But even Carey broke under the weight of the disaster.

The two men rushed to Mr. Thomason, the chaplain, and the three of them returned to Serampore when the tide was moving up the river. We can well imagine that this was the longest trip that Carey ever made between Calcutta and Serampore.

When they arrived at the scene of the disaster, they found the irrepressible Ward in the highest of spirits. He had been working in the rubbish all day, and had found many valuable items that had miraculously escaped destruction. In fact, he was already in the process of moving what was left into a nearby building and planning to resume work as quickly as possible.

Carey's mind, however, went beyond the few things that were causing Ward to rejoice. He saw years of labor lost. Carey, Marshman and Thomason walked through the smoking ruins. Tears blurred the eyes of the great master. "In one short evening," he observed, "the labours of years are consumed. How unsearchable are the ways of God! I had lately brought some things to the utmost perfection of which they seemed capable, and contemplated the missionary establishment with perhaps too much self-congratulation. The Lord has laid me low, that I may look more simply to Him."

No words of bitterness were uttered by Carey. This, he reasoned, was God's way of pointing out to him that he was too proud of his accomplishments. No words of censure were spoken to Ward or his associates for any possible carelessness on their part. Carey took the loss; Carey took the blame. It was just that he'd have to return more simply to God's help, and not depend so much upon himself. How could any enterprise fail with such a leader at its head?

In writing to Mr. Ryland about the fire, Carey reported the loss and added that yet he could "think of a hundred circumstances which would have made it more difficult to bear." After taking complete inventory, he came to the

conclusion that the loss was not irreparable, and could be replaced in a much shorter time than they had at first contemplated.

Work was immediately begun on remaking the types. In seven months, nine fonts, including the Sanskrit, Hindostani and Chinese, were replaced and ready to print again. Only the English works would be delayed. He outlined just how he had already resumed his work on the lost translations. They had to be revised anyway, he reasoned, so going over the same territory for the second time would not only be easier, but could act as a sort of revising process. Much of the work, he explained, was done by pundits and secretaries, and of the work done by these assistants, all he had to do to it was to go over the work they had done and make corrections and revisions. Happily, the heaviest part of the work fell upon him, so he was more than willing to redouble his efforts.

The fire that brightened the skies around Serampore that night was seen by the civilized world. Little did these consecrated scholars realize that the whole world was shocked by the disaster. Groups of scholars and societies which had no religious connections whatever, and only looked upon Carey's work with literary interest, began to search for a way to assist the Mission to repair its loss. In less than fifty days after the word was received in England, more than enough was raised to offset the financial loss to the Mission. A Calcutta congregation raised among themselves one-tenth of the loss. Merchants in America were offering help. The Calcutta newspapers took up the cause and likened the fire to "the phoenix of antiquity" which would "rise from its ashes, winged with new strength, and destined, in a lofty and long-enduring flight, widely to diffuse the benefits of knowledge throughout the East." Efforts were made to stop the flow of money that was coming in.

Thus the fire which threatened to destroy only

threw a greater and more sympathetic light on that small consecrated group of zealots who were only trying to bring Christ into the hearts of the Orientals. Prejudice gave way to prayers and material support. Indifference was supplanted by intense interest. The cries of despair that went up with the smoke and the flames the night of the fire were turned into paens of praise for a new dawn of hope and new triumphs.

"How unsearchable are the ways of God!"

Chapter 16

CONSIDERING THE ALMOST superhuman schedule of work that Carey laid out for himself, and which he followed with results that we have seen on preceding pages, one other important side of his life might easily be overlooked—his family life. To be sure, he was a stern and relentless taskmaster to all who were associated with him, but his zeal for the Kingdom of God did not lessen his sense of responsibility, and his love for his family.

Mrs. Carey's mental condition, brought on by lack of sympathy for his work, and the sickness and privations of their early days in India, must have been an ever-present source of deep concern and worry to the great missionary spirit. His wife has, from the beginning, been described as a peasant with a purely peasant mind. She showed no interest in the great things her husband was accomplishing, but railed against him continually for one reason or another, All this Carey took with no outward sign of annoyance or censure. To Mrs. Carey and Mr. Thomas he showed only Christian love and patience.

Following the departure of their eldest son, Felix, to Burma in January 1807, her condition gradually became worse. In December of 1808 Carey wrote the following words to Felix: "Your poor mother grew worse and worse from the time you left us, and died on the 7th of December about seven o'clock in the evening. During her illness she was almost always asleep, and I suppose during the fourteen days that she lay in a severe fever she was not more than

twenty-four hours awake. She was buried the next day in the missionary burying-ground." Thus, peacefully and painlessly, this ill-matched couple were finally separated.

Felix Carey had gone out to Burma with Mardon and Chater to start a mission there. While at Serampore, Felix had acquired much scientific knowledge and surgical skill. In addition to this, he had learned languages, had a facility at translating, and ability as a printer of Oriental languages, which latter skill he learned from Ward. His medical skill stood him in good stead with the Burmese Court at Rangoon.

So well had Felix Carey established himself with the government at Burma that he attained great influence there. One instance of his influence is exemplified by an occasion in which he successfully pleaded for the life of a man who was in the process of being crucified. The man had hung in agony for six hours when Felix, at great risk to himself, obtained permission to take him down. He took the man home and dressed his wounds, and in a short time, he completely recovered from his dreadful experience.

Whether this act of Christian mercy passed his father's notice is not recorded, but the severe character of the father is evidenced in a letter he wrote when he learned that Felix was being sent to Calcutta as envoy from the Burmese Government. "Felix," he wrote sorrowfully, "is shrivelled from a missionary into an ambassador." Granted that Felix was quite erratic, he apparently succeeded at everything he put his hand to. Like many careers in Burma, his was most adventurous. He later rejoined the Serampore Mission and died in 1823.

With all Carey's broadness of understanding, and his deep sympathy for the failings for others, he seemed to consider any work done for the Kingdom of God, to which he devoted himself wholeheartedly, to little avail if not accomplished by one who was "converted" in his sense of the word

and had been ordained as a minister. His four boys, Felix, William, Jabez, and Jonathan could hardly have lived normal lives in the modern sense of the word, or even as Carey himself had done in his younger days. Whatever pain or disappointment they may have brought to their father was certainly not done so much through misconduct as by failing to meet up with the standards laid down for them by their father.

Of all his four sons, William seemed to have caused the missionary the least worry. Carey wrote many and varied letters to him while he worked with Mr. Fernandez in and around Dinajpore. Many of his letters to his second son contained requests for specimens of natural history from wherever William might be traveling. Sometimes Carey would ask him for a grasshopper with a brown saddle-mark on its back, or a pair of khokora birds which resembled eagles. He would give his detailed descriptions of some plant or flower that he had seen on one of his early journeys, and would request that William would pot a dozen or so and send them to Serampore. Once he added to the end of a letter: "Felix is very good indeed in this respect."

Carey concerned himself greatly over the career that Jabez was carving out for himself. The venerable father was afraid that the boy would go into law instead of the ministry. In 1812 Jabez was clerk to a Calcutta attorney. Apparently Mr. Ryland received concerned word over the boy's "waywardness," for he took the occasion of the first anniversary of the moving of the Society's headquarters to London to make public mention of it. While preaching in the Dutch Church, Austin Friars, to a huge congregation, the preacher made mention of Carey's unconverted son, and called for a season of silent prayer for the salvation of this boy. About a year later, Carey wrote a letter to Ryland that Jabez, "who has been articled to an attorney, and has the fairest prospects as to this world, is become decidedly relig-

ious, and prefers the work of the Lord to every other." This was in 1812.

The Governor-General at this time was Lord Moira, afterwards the Marquis of Hastings, who was very favorably disposed toward the work of the Mission. In fact, Lord Moira was the first Governor-General to ever visit the Mission. He and his Lady spent two hours there one day. When the Company's charter came up for renewal, all references which were anti-missionary were left out, granting tolerance at long last to the missionary movement. The Lieutenant-Governor asked Carey to send missionaries and Malay Bibles to the 50,000 natives of Amboyna. The Governor-General repeated the request, making it official.

Jabez Carey was sent on this mission. He was married, baptized, and dispatched at government expense, before he could be ordained. So the attorney's clerk was finally converted, and followed in the footsteps of his father. Tender words of advice followed the young man on his mission. In an early letter to his son Jabez, Carey wrote a definition of a gentleman that was most certainly born out of Carey's own character, "A gentleman is the next best character after a Christian, and the latter includes the former."

In May of 1808, Carey remarried. Charlotte Emelia, Lady Rhumohr, had arrived at Serampore at about the same time Carey gave up his work at Mudnabati, and moved to the Danish city. A semi-invalid, she was one of the sweetest people imaginable. With her, Carey knew the first marital happiness he had ever known. Shortly after their marriage, Carey was struck down again with the fever and lay delirious for weeks. Even in his delirium he realized the seriousness of his condition, and later wrote to Ryland that he never expected to be writing anything again. He lived for twenty-five years more, survived a fire, much fame and notoriety, and did many hard strokes of work for the Kingdom of God. The second Mrs. Carey died in May 1821.

By 1812, Carey's fame had spread over the face of the Christian world. Many of his old acquaintances who had known him back in 1793 when he sailed for India, were either aged or deceased. A new generation was growing up who "knew not Carey." They knew him only by reputation. His humility only made their zeal burn more hotly for him. They had never seen him and they knew it was not likely that they ever would. Their desire for a portrait was becoming irresistable.

"The public is now giving us their praises," wrote Fuller to the missionaries. "Eight hundred guineas have been offered for Dr. Carey's likeness." The picture was painted by a great English artist, Home. Carey sat for it at Fort William College. Before him was his Sanskrit Bible, and at his side was a pundit. A line engraving of the portrait was made in England, and sold for a guinea a copy, the proceeds going to the Serampore Mission.

It was in 1807 that Carey received his degree of Doctor of Divinity. At that time, the universities in Britain were not inclined to give honorary degrees to Nonconformists, and so Brown University, a Baptist institution at Providence, Rhode Island, conferred the well-deserved honor upon him.

Chapter 17

CAREY'S DEVOTION to his Biblical translating, and the preaching of the salvation of Christ, did not blind his eyes to the many social abuses and rotten religious practices of India in his day. Day after day he saw humanity outraged in the name of religion, and some of the most dreadful atrocities ever perpetrated upon one's fellowman were done in the name of faith. Three such practices he staged a gigantic fight to abolish and finally succeeded. They were the destroying of infants, the burying alive, and the burning alive of widows.

It was in 1799 when he first encountered the practice of widow-burning. Returning from Calcutta one evening, he saw a crowd of people assembled on the river bank. He got out of his boat and asked someone nearby what was the purpose of the assembly. He was told that they were about to cremate the body of a dead man. Carey inquired if his widow was to be burned with him and they answered that she was, and pointed the woman out to him.

Carey explained the procedure to Mr. Ryland in a letter: "She was standing by the pile, which was made of large billets of wood, about two and a half feet high, four feet long and two wide, on the top of which lay the dead body of her husband. Her nearest relation stood by her, and near her was a small basket of sweetmeats called Thioy. I asked them if this was the woman's choice, or if she were brought to it by any improper influence. They answered that it was perfectly voluntary. I talked till reasoning was of no use, and then began to exclaim with all my might against

what they were doing, telling them it was a shocking murder. They told me it was a great act of holiness, and added in a very surly manner, that if I did not like to see it I might go further off, and they directed me to go. I told them I would not go; that I was determined to stay and see the murder, and that I should certainly bear witness of it at the tribunal of God.

"I exhorted the woman not to throw away her life, to fear nothing, for no evil would follow her refusal to burn. But she in the most calm manner mounted the pile, and danced on it with her hands extended, as if in the most tranquil of spirits. Previous to her mounting the pile, the relation, whose office it was to set fire to the pile, led her six times around it, at two intervals—that is, thrice at each circumambulation. As she went round, she scattered the sweetmeat above-mentioned among the people, who picked it up and ate it as a very holy thing. Her dancing only appeared to be to show us her contempt of death, and prove to us that her dying was voluntary. She lay down by the corpse, and put one arm under its neck and the other over it, when a quantity of dry cocoa leaves and other substances were piled over them to a considerable height, and then ghee, or melted preserved butter, was poured on the top. Two bamboos were then put over them and held fast down, and fire put to the pile, which immediately blazed very fiercely, owing to the dry and combustible material of which it was composed.

"No sooner was the fire kindled than all the people set up a great shout—'Hurree Bol! Hurree Bol!' which is a common shout of joy, and an invocation of Hurree of Seeb. It was impossible to have heard the woman had she groaned, or even cried aloud, because of the mad noise of the people, and it was impossible for her to stir or struggle on account of the bamboos which were held down on her like the levers of a press. We made much objection to their using these

bamboos, and insisted that it was using force to prevent the woman getting up when the fire burned her. But they declared that it was only done to keep the pile from falling down. We could not bear to see more, but left them, exclaiming loudly against the murder, and full of horror at what we had seen."

The memory of that horrible sight never left Carey. Everything that Carey stood for was outraged by this inhuman practice. His usual cheerful disposition was inflamed to indignation to such an extent that he never let up in his fight to get this kind of thing abolished. It was a long and bitter fight, but patience and zeal were on Carey's side, as well as justice, humanity and human dignity.

With the same zeal in which he attacked every problem he ever faced, Carey went to work to abolish this and similar heathen practices. In 1794, he and Mr. Thomas had discovered, in the Soonderbans, a basket of infants bones hanging from a tree. A baby girl had been left there, exposed to the certain death of starvation and the white ants. Every year hundreds of infant girls, and aged and sick were drowned in the sacred Ganges, supposedly as expiation for sin, and a better life in the hereafter. The main purpose of female infanticide was to escape the expensive ordeal of getting these girls betrothed in later life.

Carey immediately took his case to Marquis Wellesley who was also strongly opposed to these various forms of murder. With characteristic thoroughness, Carey enlisted the help of Claudius Buchanan and some native pundits to get the statistics on widow-murder. In six months, they discovered that no less than 275 widow-burnings and live burials had taken place right in the vicinity of Calcutta.

A long legal battle followed. Lord Wellesley took the first step in the two-century history of British rule in India to bring about the abolition of these practices. One magistrate at Bihar had, on his own authority, prevented

the burning of a twelve-year-old widow who had been drugged into insensitivity. But the Government was reluctant to interfere with the religious beliefs and practices of the natives, which were "consistently with the principles of morality, reason, and humanity."

This last phrase was the foundation upon which Carey and his associates based their legal argument. But in spite of the ruling above stated, the funeral piles with their live victims continued to blaze for another quarter of a century. Morality, reason and humanity were ignored in favor of "manifesting every possible indulgence to the religious opinions and prejudices of the natives."

In 1812 an act was passed which recognized certain "prohibitory regulations" forbidding the burning of widows under compulsion, or those who had been drugged and those under sixteen. It was a step in the right direction in intent only, for the abuses increased. It was estimated that under this act, which made the British Government responsible for the murder of widows, the Indian legislature legalized the burning and burying of 6,000 women within the period from 1815 to 1829.

Had Wellesley remained at Calcutta longer it is quite possible that he and Carey, working together, could have abolished widow-murder by 1808. But right at the height of the fight, Wellesley's term expired, and it was not until 1829 that on a Sunday morning, December 4, as Carey was meditating on his sermon that the regulation of Lord William Bentinck's Government reached him. The regulation prohibited the practice of widow-murder as a crime. He sent another to do his preaching that day, and immediately sat down to write the official translation and had it published in the Bengali Gazette so that another day might not pass to add to the black practice of centuries.

If William Carey had done nothing else in the world except bring about the abolition of this dark practice, his

life in India would have been considered a success. But this was only one of many reforms that he sponsored in addition to the intellectual light he brought to Southeastern Asia, and to the world.

Chapter 18

MR. FULLER, writing to Carey concerning the gifts that were pouring into the Society following the fire that destroyed the Serampore press, was prophetic. "The public is now giving us their praises," he wrote. "God has given you what you desired and what you desired not. . . . I and others of us may die, but God will surely visit you. . . . Expect to be highly applauded, bitterly reproached, greatly moved, and much tried in every way. Oh, that having done all, you may stand!"

Fuller died in 1815 and his passing was a great loss to the Society for which he had so ardently worked from its inception. His was the task of organizing the work at home and enlisting the support of the home churches. True to his promise to Carey, he had "held the rope while Carey descended the mine." Now his great influence was removed, and a bitter controversy followed his death that ultimately caused the Serampore Mission to be separated from the jurisdiction of the Society at home.

Before Fuller's death he was aware of a new element which was eager to seize the controls and force its way upon the Society. The beginnings of the trouble started when certain of the committee desired to give the Society "more respectability" by moving its headquarters to London. This led the way to a feeling of disatisfaction on the part of some of the newer members of the committee with the way in which the affairs of the Mission at Serampore were being handled.

Fuller was never satisfied with the idea of the missionaries' suffering great privations of a personal nature in the midst of so much income which the Mission alone was bringing in. Others of the committee not only approved these self-imposed privations, but even went so far as to question whether the missionaries were not taking too much for themselves. Unwilling to suffer privations themselves, they were eager to see that the Serampore Brotherhood observed the strictest economy.

The new secretary was a Mr. Dyer. His idea was to put the mission on a business-like basis. Fuller's sympathetic and inspiring correspondence was replaced by letters resembling those of an executive to his employees. His first concern was for full details of how the title was held. He completely ignored the fact that the property had been purchased out of the earnings and self-sacrifice of the three families at Serampore.

The controversy had its roots in two divergent views as to what relationship the Society and the missionaries held to one another. Carey had gone to India with the understanding that he would become self-supporting as soon as possible. Contributions from the Society would be used for the extension of the work. The Serampore Brotherhood proved the soundness of this idea. The new Committee was now working on the principle that the missionaries were their hired agents without the benefit, it seems, of any financial support or responsibility on the part of the Committee. Any difficulty in trying to understand this kind of reasoning was also shared by Carey and his associates.

The critics were scrupulously careful lest they implicate Carey personally in this controversy. Goaded on by some of the younger missionaries stationed at Calcutta, the Marshmans were made the center of any accusations. The Marshmans, as the heads of a thriving school, were in a position that required that they do considerable entertaining of

the parents of their students. This put them in a social position which called for extra furnishings for their establishment and possibly a certain amount of care on the part of Mrs. Marshman as to her dress. Concerning this latter, she disclosed in a personal letter to a friend in England that she found it difficult to squeeze a new hat out of an allowance of ten shillings a week.

Mr. Dyer wrote a letter to Carey, making it plain that Carey himself was not implicated in any of the charges, but requesting from Carey his confidential opinion on the conduct of his colleagues in general, and the Marshmans in particular.

Carey's reply was one of noble indignation. He completely exonerated his associates in a letter which was Christian in tone, but so hot in content that an ordinary man would have run for cover. Mr. Dyer was not an "ordinary man" in that sense of the word. If he had any of the markings of a gentleman, he concealed them perfectly. When Mrs. Marshman came home for her health, Dyer took upon himself the task of cross-examining her as to her personal possessions. He even asked her the amount and value of her silverware.

Carey's letter to Dyer filled eleven pages of fine print. He outlined not only the work of the Mission but particularly the work that the Marshmans had done. He informed Lyer that Marshman's schools, were, along with the printing business, the most lucrative of the Mission, and that from this income they took a bare pittance for themselves. "Surely," he wrote, "things are not come to that pass, that he or any other brother must give an account to the Society of every plate he uses, and every loaf he cuts."

Apparently Mr. Dyer was unwilling to be convinced by any arguments whatsoever. A visit by Marshman to England was made in 1828, in an attempt to settle some of the differences between the Committee and the Mission. Addi-

tional fault was found with the Serampore group in that some of the missionaries in their employ were not Baptists, and should be excluded from the control of the Mission. It was also insisted that the control of Serampore be vested in the whole body of Baptist missionaries in India. This would give the youngest recruit an equal voice with Carey and Marshman in the management and policy-making of the Mission. Seeing how unreasonable the Committee had become, the separation of Serampore from the Society resulted, and Serampore became an independent mission.

This did not stop Mr. Dyer's calumny. He accused the Brotherhood of trying to set up a fortune for themselves and their children at the expense of the missionary movement. To counter this, Marshman and Carey had a new title drawn up for the Serampore property, making it a gift to the Society, but reserving for themselves the right of holding it rent-free for their lifetimes. Thus, a property which cost them personally £7800 was deeded to the Society, under whose jurisdiction they no longer labored.

Marshman moved from his spacious home on the Mission property which he had occupied for thirty years to a smaller house away from the Mission. Years later, in his last illness, he was urged to return to the house where he would be more comfortable. He refused with "No; Brother Carey did not die on the Society's premises, and I will not."

So widespread had the controversy become that magazines and periodicals took it up. Even in those days, the emphasis was on sensationalism. This phase of the argument is reflected in a letter Carey wrote to his son Jabez: "From a letter of yours to Jonathan, in which you express a very indecent pleasure at the opposition which Brother Marshman has received, not by the Society, but by some anonymous writer in a magazine, I perceive you are informed of the separation which has taken place between them and us. What in that anonymous piece you call a 'set-down,' I call

a 'falsehood.' You ought to know that I was a party in all public acts and writings, and that I never intend to withdraw from all the responsibility connected therewith."

Dyer was fighting a losing battle when he chose to attack a work that was associated with William Carey. His name was honored and respected by the people; his abilities were recognized by friend and foe. Each succeeding year brought greater honors to the life and name of the great missionary.

Chapter 19

THE GROWING HOSTILITY between the Serampore Mission and the Committee was not without its accompanying benefits. Carey had the unique faculty of turning adversity to his advantage,—or better, to the advantage of the work to which he had whole-heartedly dedicated himself. The first act which he and Marshman effected was to bring to completion their plans to bring to pass the college upon which they counted to perpetuate the effectiveness of the Mission.

To the three cornerstones that Carey had laid in the foundation of his work — preaching the Gospel in the mother tongue of the people, translating the Bible into the languages of Southeastern Asia, and teaching the young, both Christians and heathen boys and girls — a fourth stone was now added. This was the Serampore College.

By 1818 the Mission had set up 126 schools with an enrollment of over 10,000 boys. About 7,000 of these students were from the vicinity of Serampore and Calcutta. That same year, they reported considerably over a thousand converts. The Scriptures were being circulated in sixteen languages and dialects of India, and better than a hundred thousand Gospel tracts were being turned annually off the Mission press at Serampore.

As the Mission grew year after year, and leaders developed, it became increasingly apparent that some kind of systematic training would have to be given to them in order that the work they accomplished would have a semblance of unity. This called for a college with a trained staff

and an adequate building. Men must be trained not only to teach and to preach the Gospel, but trained minds were needed to be developed to reach the minds of the Brahmanical class and the more educated natives. They respected intellectualism and learning. In addition to this, there was a need for sound theological training in order to supply the pulpits of the native churches.

Years before, Carey wrote to Fuller: "I have long thought whether it would not be desirable for us to set up a school to teach the natives English. I doubt not but a thousand scholars would come. I do not say this because I think it an object to teach them the English tongue, but is not the universal inclination of the Bengalis a favourable circumstance which may be improved to valuable ends? I only hesitate at the expense."

Carey's remarkable broadmindedness was expressed in a letter he wrote on behalf of himself and his colleagues to the Board of the American General Convention. "We know not what your immediate expectations are relative to the Burman empire," he wrote, "but we hope your views are not confined to the immediate conversion of the natives by the preaching of the Word. Could a church of converted natives be obtained at Rangoon, it might exist for awhile, and then be scattered, or perish for want of additions. From all we have seen hitherto, we are ready to think that the dispensations of Providence point to labors that may operate, indeed, more slowly on the population, but more effectually in the end; as knowledge, once put into fermentation, will not only influence the part where it is first deposited, but leaven the whole lump."

These are remarkable words coming from one who started out in coutry villages in England to zealously preach salvation and who was accused of trying to dispose of the Devil in one night! To place education on such a high level

took more than the spirit of a zealot. Such sound advice came from a man who surely knew the heart of God.

Before their final break with the Committee, that body had agreed to go along with Carey in his idea for a college. The Committee allotted the sum of £3,000 for the work. But as the breach began to widen, and the unfavorable aspersions began to be hurled at the Mission it became evident that the Committee suspected the men of Serampore of trying to seize the college and claim it for their own. John Marshman, a new addition to the Brotherhood answered this admirably in his description of the architectural plans. To this description he added: To the charge of endeavoring to alienate from the Society premises of the value of £3,000, their own gift, they replied by erecting a building at five times the cost, and vesting it in eleven trustees, seven besides themselves. It was thus they vindicated the purity of their motives in their differences with the Society, and endeavored to silence the voice of calumny."

In 1821 the college was opened, with thirty-seven students. The building itself was Ionic Greek in its architecture and was for many years the most perfect example complete of that type of design in all of India. The building was also an example of convenience of structure for the purpose for which it was intended.

The King of Denmark took a personal interest in the institution, and wrote letters of approbation to Carey, Ward and Marshman, and granted each a gold medal as a sign of his approval. He also gave them a building that stood nearby for their personal use. The King granted them a charter, permitting them to confer degrees, thus making it the first degree-conferring college in Asia. When, in 1845, Serampore passed into the hand of the East India Company, the treaty that accompanied the transfer protected both the Mission and the College.

The new college was an attractive addition to the

Mission and attracted many interesting guests. Like any true institution of learning, which sought for the truth, it tended to break down barriers that existed between men of different trains of thought. The great Bishop Heber wrote of the college in the most glowing terms. Men of learning were attracted to its faculty, the most outstanding of these at the time was John Mack of Edinburgh University. To Dr. Ryland, Carey wrote: "I rejoice to say that there is the utmost hamony between ministers of all denominations."

The glorious Serampore College prospered under the capable guidance of Carey, Josua, and John Marshman. The fine Greek structure was a far cry from the humble cobbler's shop in Hackleton and the man who had built it was no longer a simple cobbler. Only the humility of spirit was unchanged.

Chapter 20

THE WIDE VARIETY of Carey's interests was one of the most remarkable traits of his character. Always a keen observer, he tried never to let any phase of learning or truth escape his sympathetic reflection. His love for horticulture which amounted to a passion with him, led to very important discoveries and results for the people of India. His first morning duty was in his garden. It was here, among his plants and flowers, that he collected his thoughts and prepared himself for his long day of varied labors.

One of the most touching incidents in his life in India was brought about by the discovery of an English daisy growing in his garden. In answer to his many requests for seeds from England, an English poet, James Montgomery, once responded by sending him a packet. In this particular packet Montgomery enclosed also a package of earth from England. His joy over the results of this gift are told in a letter which he wrote to the poet thanking him for his thoughtfulness:

"That I might be sure not to lose any part of your valuable present, I shook the bag over a patch of earth in a shady place, on visiting which a few days afterwards I found springing up, to my inexpressible delight, a *Bellis perennis* of our English pastures. I know not that I ever enjoyed, since leaving Europe, a simple pleasure so exquisite as the sight of this English daisy afforded me, not having seen one for upwards of thirty years, and never expecting to see one again."

Upon his arrival in India the man who, when yet a boy, "chose to read books of science, history and voyages," made some observations which he communicated to his friends back in England. To Mr. Morris at Clipstone he sent accounts of the arts, utensils and manufactures; to Dr. Ryland, he told of the manners and customs of the people. Concerning the productions of the country he wrote to Mr. Fuller. Sutcliff received his observations on mythology and religion. To Mr. Pearce he communicated regarding the languages, and to the Society a joint account of the work of the Mission. He kept separate books for every distinct classification such as birds, beasts, fish, reptiles, geology, climate, trees, plants, etc. "The natural history of Bengal," he wrote to Ryland, "would furnish innumerable novelties to a curious enquirer. I am making collections and minute descriptions of whatever I can obtain, and intend at some future date to transmit them to Europe."

His letters to his friends in England contain references to flies, scorpions, birds, reptiles, butterflies, mosquitoes and termites, to mention only a few. Surprisingly enough, he found very edible vegetables and fruits which were not under actual cultivation.

His botanical garden at Serampore became, in time, one of the wonder spots of India. At its peak it contained five acres laid out scientifically but nonetheless beautifully. This park was carefully walled in to keep out the Brahmanee bulls, village cows, and the night-marauding jackals, as well as thoughtless sight-seers. This plot was planted in trees rare or unknown to lower Bengal such as mahogany, teak, deodar, tamarind, carob and eucalyptus. These trees were so placed as to form an impressive avenue which shaded the Serampore press, and was known as "Casey's Walk."

Carey's name appears latinized in the scientific name of a great many trees of India which were developed by Dr. Roxburgh of the Botanic Garden at Calcutta. In spite

of Carey's protest, on the grounds of modesty, at the use of the names of Europeans, the word "Careya" appears many times in Roxburgh's works.

Carey's name has gone down, however, in the history of botanical research as one of the great ones in the natural history of India. In 1811 he pubished an elaborate paper on the state a agriculture in Bengal. He pursued the subject of forest conservation, and the introduction of numerous varieties of trees. He edited the *Flora Indica* in 1820, and founded the Agricultural and Horicultural Society of India. The very humble beginnings of this Society led the way for great success in later days. It proved to be a great boon to the native farmers, and in 1830, he describes a display of vegetables "which would have done honour to any climate . . . the most improved system of horticulture." The greater part of this display were only a few years before entirely unknown to native gardeners. The Society became the model of the Royal Agricultural Society of England.

Dr. Roxburgh died in 1815, and Carey took it upon himself, and at his own expense, to edit and print Roxburgh's book, the *Hortus Bengalensis, or a Catalogue of the Plants of the Honourable East India Company's Botanic Garden in Calcutta.* He wrote a twelve-page introduction to the work which was considered his most characteristic writing on a scientific subject. In this introduction, he extolled the abilities of the great botanist who had, in twenty years, created a collection of over 3200 species. Of these, 3000 had been given to India by Europeans residing in the country, and of these, Carey had given the most of all. The title-page bore the inscription: "All Thy works praise Thee, O Lord—David."

Why did Carey devote all of this time to a subject which was so far from preaching for the conversion of the natives? Carey was primarily a preacher. His schools and his Biblical translations were a by-product of the great cen-

tral theme of his life. What was the importance of all this scientific study and actual research into planting and developing and introducing new plants in India? These questions never confronted the busy man. They were a part of the over-all picture. His labors in the field of horticulture were far removed from his natural interest and curiosity in these matters. Why did he do it? He did it for the people of India. It was as simple as that.

Chapter 21

CAREY NEVER RETURNED *to* England. Once he set his foot upon the soil of India he became as one of the exotic trees in his formal garden. India became his, and he became India's. How hard it is to picture the gawky boy of Paulers Pury with the irritating skin disorder brought on by the sunlight as the William Carey of India, who supervised the translation of the Bible into forty different languages and dialects—twenty being his own. How strange to picture the earnest lad at the cobbler's bench as becoming the Father of Modern Missions and comparing favorably with Newton, Jerome, Milton, Tyndale and Martin Luther.

Forty-one years in India, and Carey could say, "I have no fears, I have no doubts, I have not a wish left unsatisfied." He had made full use of his time. Up before sunrise, and often working long after midnight, the great missionary could look back on his life and feel a certain satisfaction that even though there were many more things he would have liked to do, he had done about all a man could in one lifetime. His was the satisfaction that came to the faithful servant who had spoken to him: "Well done, good and faithful servant."

He had lived to see a great many of his ideas and ideals taking root in the land of his labors. Sixteen years after his first Bengali New Testament came off the press, some missionaries were passing through Dacca, ancient capital of India, where no missionaries had ever been before. They noticed a different quality in these people from that

of so many other Hindus. Idol-worship had been abandoned, and the people were obviously searching for a way of life that was higher than the one into which they had been born.

Further investigation on the part of the missionaries led to the discovery of a first-edition Bengali New Testament which was kept in a chest. This book, the natives said, was responsible for the change in their way of life. They also informed the missionaries that they were awaiting a teacher to show them this new way. The Bible had also made its way in the distant hills of Afghanistan. Word came from that wild country, via a chieftain visiting the fair at Hurdwar, that they were awaiting the arrival of British messengers of the truth.

Carey had been able to turn his adversities into advantages, or else to override them. In 1828, when the Serampore Mission was cut off from the Society in England, they had ten stations and twenty-eight missionaries. Six years later, the number of stations had grown to eighteen, with fifty missionaries. Twice his beautiful garden was destroyed, once by a cyclone and another by a flood which also carried away his house. In 1830, a financial crisis in Calcutta wiped out all of their resources that were not actual property. Each time disaster struck, Carey and his associates rose to the occasion and started anew. Someone said of him, "To Carey, difficulties only existed to be surmounted."

In 1832 he finished his work on the Bengali Bible. The eighth edition of the New Testament, and the fifth edition of the Old Testament had been completed, and even Carey could see no further room for improvement. When this work was accomplished he said, "My work is done, I have nothing more to do but to wait the will of the Lord." His health began to fail the following year, and he lived in constant fear, not of death, but of becoming useless.

Carey lived to see the man who was to take his

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place in India, Alexander Duff. The young Scotchman was twenty-four years old when he landed in India and he had some revolutionary ideas about converting the Hindus. People threw up their hands in horror at him and predicted early failure for him. An interview with Carey proved that the two men saw eye to eye on the new approach. With the approval of Carey, Duff's star shone brightly. Duff's idea was to undermine Hinduism at the intellectual level and not by individual conversions. Carey had seen this for a long time, but his hands had been tied since certain influential groups threatened to withhold support if he allowed scientific subjects to be taught at the college. Duff had the powerful, education-minded Scottish Church behind him, and he succeeded with Carey's blessing.

In spite of all the disappointments and heartaches suffered in doing the work of God, Carey lived to see all of his children in mission work of one kind or another, and his grandchildren attending Serampore College. This in itself is a tribute to the character of the man.

As long as he could walk about, he spent some time each day in his garden. In the summertime he wore white, and in the winter black, one of the few signs of the changing of the seasons. Walking through the garden with his hands clasped behind his back, he could be heard uttering audible prayers which were continually being interrupted as he bent to examine some flower or plant. One day he looked very sad as he lay resting in his room. When asked the reason for this sadness he replied "When I am gone, Brother Marshman will turn the cows into my garden."

"Far be it from me," his beloved colleague assured him, "Though I have not your botanical tastes, I shall consider the preservation of the garden, in which you have taken so much delight, as a sacred duty."

Following his death some exaggerated reports came out of the amount of mone he had accumulated and had

given to the cause of missions. Flattering as these reports were, and happy as he would have been to have been able have given them, it fell to Dr. Marshman to set the facts in order. Carey would not have wanted credit for anything he did not do, but thanks to the false reports, we have a statement from Marshman which we might not have had otherwise. In forty years in India, Carey received £600 from the Society which he had helped to organize and which had sent him out. His own contributions amounted to £46,625, 1625 from the indigo business at Mudnabati and £45,000 from his professorship at Fort William College, and his position as official translator of Bengali for the Government. All in all, the Serampore Brotherhood had contributed over £90,000 to the cause of missions. It was an odd situation, indeed, in which the laborers not only furnished the capital but furnished the salaries and wages as well.

The end came quietly on Monday, June 9th, 1834. Characteristically, he died just at sunrise — heralding the advent of a new day. Carey himself had brought a new day to India, and now a new day was ushering him into another life without sorrows, heartaches, or fatigue.

Following a conversation with Alexander Duff shortly before his death he ended with, "Mr. Duff, you have been speaking about Dr. Carey, Dr. Carey. When I am gone, say nothing about Dr. Carey—speak about Dr. Carey's Saviour."

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